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GREEK EXERCISES.

THE END OF THE WORLD

EXERCISES
ON
THE SYNTAX
OF THE
GREEK LANGUAGE.

BY
THE REV. WILLIAM NEILSON, D. D.

A NEW EDITION, CORRECTED AND ENLARGED.

TO WHICH ARE SUBJOINED,
*EXERCISES IN METAPHRASIS, PARAPHRASIS,
DIALECTS, AND PROSODY.*

TOGETHER WITH
AN HISTORICAL SKETCH OF THE DIALECTS; THE DOCTRINE OF
THE MIDDLE VOICE, WITH EXPLANATORY EXAMPLES;
A STATEMENT OF OPINIONS RESPECTING THE
GREEK ACCENTS; AND
TWO APPENDICES,
ILLUSTRATIVE OF THE LEADING PRINCIPLES OF THE
GREEK SYNTAX.

BY
CHARLES ANTHON,
ADJUNCT PROFESSOR OF LANGUAGES IN COLUMBIA COLLEGE, NEW-YORK.

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SWORDS, STANFORD, AND Co.
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Southern District of New-York, ss.

Be it remembered, that on the ninth day of March, A. D. 1825, in the 49th year of the Independence of the United States of America, T. J. Swords, of the said District, have deposited in this Office the title of a book, the right whereof they claim as Proprietors, in the words following, to wit :

"Exercises on the Syntax of the Greek Language. By the Rev. William Neilson, D. D. Corrected and enlarged. To which are subjoined, Exercises in Metaphrasis, Paraphrasis, Dialects, and Prosody : together with an historical Sketch of the Dialects ; the Doctrine of the Middle Voice, with explanatory Examples ; a Statement of Opinions respecting the Greek Accents ; and two Appendices, illustrative of the leading Principles of the Greek Syntax. By Charles Anthon, Adjunct Professor of Languages in Columbia College, New-York.

In conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the time therein mentioned." And also to an Act, entitled "An Act, supplementary to an Act, entitled An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts, and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned, and extending the benefits thereof to the Arts of Designing, Engraving, and Etching Historical and other Prints."

JAMES DILL,

Clerk of the Southern District of New-York.

PA 258
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1835
MAIN

TO

THE REV. WILLIAM HARRIS, D. D.

PRESIDENT OF COLUMBIA COLLEGE, NEW-YORK.

REV. AND DEAR SIR,

As a feeble return for numerous acts of kindness, allow me the privilege of inscribing to you this little volume, and of indulging, at the same time, the flattering hope that it may not prove altogether unworthy of your notice. I shall esteem myself peculiarly fortunate, if my humble labours can secure the approbation of one in whom private and public worth are so intimately blended, and under whose fostering care our Institution has made so rapid a progress in the career of improvement.

The work which I take the liberty of presenting, must, of course, stand or fall by its own merits; yet I cannot omit the present opportunity of trespassing a little on your kind attention, while I state a few particulars respecting the plan which has been pursued in it. The Greek Exercises of Dr. Neilson, long and advantageously known in this country and in Great Britain, had come into very general use, when, by an occurrence unfortunately but too common in the case of some of our most valuable school-books, a blow was inflicted which rendered the work perfectly useless. From a strange misconception of the true mode of education, an edition of

the Exercises made its appearance in this country some years back, with a key actually annexed, and thus the good effects of a work which would otherwise have proved so useful an auxiliary to the student, became in an instant completely neutralized. The consequence has been, that the Greek Exercises of Dr. Neilson have gradually been disused, and are, it is believed, retained at the present day by few of our preceptors. The peculiar and lasting advantages which result from the practice of Greek and Latin composition, in giving a closer and more accurate view of the grammatical forms of these languages, must be conceded by all; and it is therefore a subject of deep regret, that a most valuable branch of classical instruction should have been for a long time rendered so utterly unproductive.

The object of the present work is to supply, if possible, the place of the former edition of Dr. Neilson's Exercises; in order to accomplish which end, such alterations and additions have been made as must render the key to the previous edition of no value whatever. The general outline has been indeed retained, but the materials of which the volume is composed will be found to be more than two-thirds entirely new. While the old selections have been pretty generally thrown out, others have been called in to supply their places from the best ancient writers, and not a few have been taken from the Greek Exercises of Bishop Huntingford and Professor Dunbar. It has been my endeavour to select from the two works last mentioned all that appeared useful, and at the same time to procure whatever was valuable from every other accessible quarter. The second part of the volume, commencing with the Exercises in Metaphrasis, is all new. Here the plan of Dr. Neilson appeared radically defective, in annexing poetical instead of prose translations to the Exercises in Metaphrasis, &c. which his work contained. I have added to my selections a prose version, "*horrida quidem et barbara*," yet necessarily so, in order to be of any real use to the student. The Exercises on the Greek Dialects, and also those in Prosody, have been all taken from the best wri-

ters of antiquity ; and it is hoped that the History of the Dialects will not prove uninteresting. The Doctrine of the Middle Verb, which is next in the order of the volume, will, I trust, not be unacceptable to the pupil, since it will serve to explain what might otherwise appear to him a strange and unaccountable anomaly. The grammarians of the present day have thought fit to attack the doctrine of the Middle Voice, and have been led to view it merely as another form for the Passive. The Perfect Middle in like manner they have dignified with the appellation of the Second Perfect Active, insisting that its meaning is never a middle one. I may be unfortunate in not possessing the same degree of critical acumen with those who imagine that they have discovered what has hitherto escaped the observation of the ablest scholars, and yet I cannot but think that attempts such as these, to remove the very landmarks of a language, and introduce confusion and disorder on the ruins of a most beautiful system, are at once unnecessary and uncalled for. The Doctrine of the Middle Voice, and the Remarks on the Middle Perfect, as they are given in the present work, must speak for themselves. Should the student feel desirous of any farther information on the subject, he is referred to the admirable Treatise of Küster.

The Statement of Opinions respecting the Greek Accents presents, in a small compass, the collected opinions of some of the ablest scholars on this long-agitated topic. The student is left to draw his own conclusions. No accents have been given in the present work, because it is my misfortune to consider them as "mute and unmeaning marks;" and until we are taught in what way they were *used* and *applied* by the ancients, I shall always consider it the height of classical affectation to talk and argue learnedly of things, respecting the true nature of which the best among us profess to be profoundly ignorant.

The Appendices which are annexed to the volume, will account for the absence from the present edition of

the chapter on Ellipses. The doctrine of Ellipses, in itself very plausible and captivating, has been pushed so far by its advocates, as to exhibit a complete tissue of the most egregious trifling. That there are Ellipses in Greek as well as in every other language, no one will deny. The very effect of the gradual improving of a language is to produce them. But that they exist in every sentence, nay, in almost every clause or phrase of that sentence, is what can never be assented to. Such a doctrine as this, while it serves to exclude from the view of the student the simple and beautiful principles which regulate the operations of one of the noblest of languages, cannot fail to narrow his views of language in general, and keep him continually groping after some visionary ellipsis. It is on this account that so little will be found in the present work on this subject. In stating the rules indeed, as they have been handed down by successive grammarians, I have been necessarily led to adopt their language, but in the first Appendix have claimed the privilege of giving a more liberal view of the doctrine from the best writers.

In the Rules of Syntax, an asterisk has been affixed to the new rules which are added in this edition, and to those of the old ones which have been altered in their phraseology. This mark was affixed in the previous editions, to those rules which were supposed to differ from Latin construction. In many instances, however, it was necessarily a very fallacious expedient, since often when the idioms of the two languages appear at first view widely remote, they may be found, on a closer examination, to have numerous points of resemblance.

Each chapter of the Exercises is divided into three parts. The first contains plain and easy sentences, which should be rendered into correct Greek before the other parts of the chapters are attempted. The second embraces more variety of expression, and exemplifies the rules promiscuously, as well as the particular one prefixed to each chapter: this part extends from the mark ¶ to the end of the English sentences. The third

portion is small, and consists of Latin sentences, which are to be rendered into Greek. These would have been given in English, and been made more numerous, had we possessed an English-Greek Lexicon for schools.

In order to occasion as little trouble as possible to the pupil, the Greek forms of the verbs have in general been given according to the Lexicon of Schrevelius. This will be particularly apparent in the verbs $\epsilon\pi\omega$, $\epsilon\delta\epsilon\omega$, and $\epsilon\delta\omega$. To the first of these $\epsilon\pi\omega$ has been assigned as a second aorist, when it properly should be formed from the Ionic $\epsilon\pi\omega$; and $\epsilon\delta\epsilon\omega$ is used with the meaning of "to know," and $\epsilon\delta\omega$ with that of "to see," when in fact they are one and the same verb, $\epsilon\delta\epsilon\omega$ contracted $\epsilon\delta\omega$, signifying "to know," and having in the second aorist the meaning "to see."

But I have trespassed too long, I fear, upon your attention. Permit me, in conclusion, to entertain the hope that my labours, in the present instance, may not prove wholly useless, and that they may serve in some little degree to aid the knowledge of a language "which has the highest claims on the attention of mankind, as being the fountain of all the blessings that enrich and adorn society, and more especially as the sacred depository of that revelation which is the fairest gift of God to man."

I have the honour to remain,

Very respectfully,

Your obedient servant,

CHARLES ANTHON.

To CHARLES ANTHON, Esq., Adjunct Professor of
Languages in Columbia College, New-York.

Columbia College, March 4, 1825.

DEAR SIR,

WHEN first you intimated to me your intention of editing the Greek Exercises of Dr. Neilson, I had little doubt, from my knowledge of your perfect competency to execute the work, that it would prove worthy of public patronage; but since I have been favoured with the perusal of it, in justice to you I must acknowledge that it greatly exceeds all the expectations I had entertained of its utility. In writing Greek or Latin exercises, the student is benefited chiefly by the use of his powers of judgment, of discrimination, and of taste; but when recourse can be had to a translation or a key, these most important ends are entirely defeated. Your book is a complete remedy for this evil, and, with many and great additional advantages, supplies the place of the former edition of Dr. Neilson's Exercises.

Permit me, Sir, to congratulate you on the completion of the work, and to express my earnest desire that it may speedily be adopted in all our classical schools.

That you may experience this satisfaction from your useful labours, and may long be continued to benefit, by your able and faithful instructions, the youth of this city, and particularly the students of Columbia College, is, dear Sir, the sincere wish of

Your obliged and faithful friend,

WILLIAM HARRIS.

REMARKS NECESSARY TO BE OBSERVED IN WRITING GREEK.

1. THE final letter is generally cut off (except in verbs) from words ending in α , ε , ι , o , $\alpha\iota$, or $o\iota$, when the following word begins with a vowel; as, Παντ' ἐλεγον.

2. Most words ending in $\sigma\iota$, and all verbs in ε and ι , take ν , when the following word begins with a vowel; as, Εἰκοσὶν ἀνδρες.

3. N is changed into γ , in compounds, before κ , γ , χ , and into μ , before π , β , ϕ , ψ ; as, Εγχαριω, συμφλεγω.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate; as, Αφ' οὔ.

5. Ex is used before a consonant, εῖ before a vowel. Ou is used before a consonant, ουκ before a soft vowel, ουχ before an aspirated one.

6. The Attics use all contractions.

The order of the sentences, in each voice, in the first chapter of the Exercises, is as follows: Present, Imperfect, 1st Future, 2d Future, 1st Aorist, 2d Aorist, Perfect, Pluperfect, and in the passive, Paulo post future.

The manner of expression, in which each tense is translated in the first chapter, is retained, in general, throughout the work: but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

After a Verb—

α	denotes	Active.
μ	• •	Middle.
ρ	• •	Passive.

1	denotes	Present.
2	-	Imperfect.
3	-	1st Future.
4	-	2d Future.
5	-	1st Aorist.
6	-	2d Aorist.
7	-	Perfect.
8	-	Pluperfect.
b	-	Indicative.
c	-	Subjunctive.
d	-	Optative.
f	-	Infinitive.
g	-	Participle.

After a Substantive, Adjective, Pronoun, or Participle—

m	denotes	Masculine.
f	-	Feminine.
ne	-	Neuter.
s	-	Singular.
du	-	Dual.
pl	-	Plural.*
n	-	Nominative.
g	-	Genitive.
d	-	Dative.
a	-	Accusative.

* In the early part of the volume, pl is used to denote the plural, afterwards the letter p alone is retained.



RULES OF GREEK SYNTAX.

THE ARTICLE.

1. THE article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With *μεν* and *δε* it signifies *partly*; and it is often used for ornament; as,

Αἰσχυλὸς ὁ τραγῳδός.	Æschylus the tragedian.
Κακῶν τῶν πρὶν μνησθῆναι εἶναι.	To remember former evils.
Τὰ ἐξω.	The things without.
Ὡς τῷ φρονεῖν.	In wisdom.
Ὁ ἐρχόμενος.	He that cometh.
Τὸ ἀνδρωπεῖον γένος τῇ μὲν ἀγαθόν, τῇ δὲ φαυλόν.	Mankind are partly good, and partly bad.
Ἡ νίκη ἣν νικήσασα τὸν κόσμον ἡ πίστις.	Faith, the victory which overcomes the world.

CONCORD.

ADJECTIVE AND SUBSTANTIVE.

*2. Adjectives, adjective pronouns, and participles, agree with their respective substantives in gender, number, and case; as,

Ἄνδρες ἀγαθοί.	Good men.
Ἄστυ πόλις.	This city.
Παρεν μένος.	Present courage.

*3. An adjective is often put absolutely in the neuter gender, *χρημα*, commonly, *κτημα*, *πραγμα*, and *εργον*, sometimes being understood; as,

Ορθον ἡ ἀληθεια εἰσι.

Truth is always a right thing.

Ἡ πατρις φιλεται βροτοις.

To men their country is most dear.

*4. The adjective is often found without any substantive with which it agrees, the latter having been omitted, or being easy to be supplied by the mind; as,

Ὁ σοφος.

The wise man.

Ἡ ορθη.

The straight road.

Τα εμα.

My property.

5. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood; as,

Αθηνη Διος τεκος ατρυτωνη.

Minerva, invincible daughter of Jove.

Ω ψυχη ος μηδ' ἡσθης.

O! soul who hast not been gratified.

6. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer; as,

Οιομενων ειναι σοφωτατων ανδρων.
πων.

Thinking themselves to be the wisest of men.

VERB AND NOMINATIVE.

7. A verb agrees with its nominative, in number and person; as,

Ζεξις εγραψε.

Zeuxis painted.

Οφθαλμοι λαμπεσιν.

His eyes shine.

Καταδουσιν ορνιθες.

Birds sing.

8. Neuters in the plural have commonly verbs singular; as,

Τα βελη εκπιπει.

The darts fall out.

Τω αργυριω υποτασσειται παντα.

All things are subject to money.

*9. Nouns of multitude take either a singular or plural verb or participle, and sometimes both in the same sentence; as,

Σπουδῇ δ' ἔζετο λαος, ἐξητυθεν And the people sat down in
(for ἐξητυθησαν) δε καθέδρας. haste and kept their seats.

10. Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; as,

Υμεῖς ἐστέ το φῶς του κόσμου. Ye are the light of the world.
Κακῶν επικαλυμμα ἐστὶν ὁ πλου- Wealth is the cloak of evils.
τος.

11. The infinitives of substantive verbs, such as *εἶναι*, *γινεσθαι*, &c. have the same case after them that goes before them; as,

Τους μὲν εἰδοτας ταυτα ἤγειτο He thought that those who
καλοὺς καὶ ἀγαθοὺς εἶναι, τους knew these things were
δε ἀγνοούντας ἀνδραποδῶδεις good and honourable; but
αὐν δίκαιως κεκλησθαι. that those who were ignorant of them should be
justly called slavish.

12. The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same; as,

Τι βροτους φρονειν λεγουσι; Why do they say that mortal
men are wise?
Εδειξε πολεμιος εἶναι βασιλει. He showed that he himself
was an enemy to the king.

*13. When the preceding verb and the infinitive relate to the same person, the pronoun, unless emphatical, is omitted before the latter; but when they relate to different persons, the pronoun must be expressed; as,

Εφη ζητειν. He said he was seeking.
Λεγω σε εἶδεναι ταυτα, I say that thou knowest these
things.

RELATIVE AND ANTECEDENT.

14. The relative agrees with its antecedent in gender and number. If there come no nominative between the relative and the verb, the relative is the nominative to the verb; but if there do, the relative is governed by some word expressed or understood; as,

Ἄνδρες οἱ εἰσονται, Men who will know.
Ὁ λογος ὃν εἶπε. The word which he spoke.

15. The Attics and Ionics often put the relative, by attraction, in the same case with the antecedent ; and sometimes the antecedent in the same case with the relative ; as,

Προς τοις οἷς λεγεί Ξενοφών. In addition to the things which
Xenophon says.

Οὗτος ἐστὶν ὃν λέγεις ἄνθρωπον. This is the man of whom thou
speakest.

*16. The relative with its clause often stands, as in Latin, before its antecedent, when the leading idea of the whole period is contained in it ; as,

Ἄ ποιεῖν αἰσχρὸν, ταῦτα νομίζε I think that it is not even be-
μῆδὲ λέγειν εἶναι καλόν. coming to mention what it
is disgraceful to perform.

*17. When the relative, by means of a verb like "to be," "to name," "to believe," is joined with a noun in the same case, it conforms itself, in gender and number, to this noun, and not to that which is its proper antecedent ; as,

Παρεστὶν αὐτῷ φόβος, ἣν αἰδῶ He has a fear which we call
καλούμεν, shame.

GENERAL RULES.

18. A noun of the dual number may have a verb, adjective, or relative plural ; but a plural noun can only have a verb, adjective, or relative dual, when it signifies two ; as,

Ἀμφω ἐλεγόν.	They both said.
Ὡς ἀνέμοι δύο ὀρίνετον.	As two winds excite.
Φίλας περὶ χεῖρε βαλόμεν.	Let us put our hands around.

19. Two or more substantives singular have a verb, adjective, or relative plural. If they be of different persons or genders, the verb or adjective will agree with the most worthy ; if they signify things without life, the adjective is commonly in the neuter ; as,

Εὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπαρχώσι.	If a brother or sister be naked.
Αἱ δυνάστειαι καὶ ὁ πλοῦτος διὰ τὴν τιμὴν ἐστὶν αἰρέτα.	Power and riches are desir- able for the sake of honour.
Εγὼ καὶ σὺ τὰ δίκαια ποιήσο- μεν.	Thou and I will do the things which are just.

*20. Two singular nouns connected by a conjunction, when expressing, not two distinct things, but different shades

of the same idea, require the verb to be in the singular number; as,

Ωτρυνε μενος και θυμος αγηνως, His spirit and manly soul incited him.

*21. Two or more nouns singular have also the corresponding verb often in the singular agreeing with that which is nearest; as,

Έως αν παρελθη ο ουρανός και η γη. Until the heaven and the earth shall pass away.

22. When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender; as,

Το πασιν αρεσαι δυσαρεσταιον εστι. It is very hard to please all.

SUBSTANTIVE AND SUBSTANTIVE.

23. One substantive agrees with another, signifying the same thing, in case; as,

Κυαξαρης ο παις του Αστυαγου. Cyaxares the son of Astyages.
Αυτολυκου θυγατηρ μεγαλητορες, Anticlea, the daughter of the
Αντικλεια. magnanimous Autolycus.

*24. Nouns connected with other nouns to limit their signification, are converted into adjectives; as,

Γλωσσαν Έλλαδα εδιδασκε. He taught the Greek language.
Ολυμπιαδες Μουσαι. Olympian Muses.

GOVERNMENT.

SUBSTANTIVES.

25. One substantive governs another, signifying a different thing, in the genitive; as,

Του Θεου μακροθυμια. The long suffering of God.

26. An adjective in the neuter gender, without a substantive, governs the genitive; as,

Το λοιπον της ημερας.

The rest of the day.

Το κρατιστον της φιλοσοφιας.

The best part of philosophy.

27. The primitive pronoun is used in the genitive, instead of the possessive pronoun; as,

Πατηρ μου, for πατηρ εμος.

My father,

*28. But when an emphasis is required, the possessive alone can be used; and to this sometimes, by a species of apposition, is added a genitive case; as,

Διαρπαζουσι τα εμα, του κακι-
δαιμονος.

They plunder the property of
me, the miserable.

ADJECTIVES.

*29. Adjectives signifying *plenty, worth, condemnation, power, difference, desire, memory, knowledge*, and their opposites, require the genitive; as,

Εργα πλειστου αξια.

Works worthy of the highest
value.

Γυμνασια μεστα ανδρων.

Places of exercise full of
men.

Ὅν προθυμος ησθ' αει.

Of which you were always
desirous.

*30. Verbals compounded with the privative α, and those ending in ικος, govern the genitive; as,

Αναιτιος αφορσυνης.

Not blameable for impru-
dence.

Περιστικος επιτηδειων.

Capable of providing neces-
saries.

*31. Partitives, and words used partitively, comparatives, superlatives, indefinites, interrogatives, and some numerals, take after them the genitive plural; as,

Οι παλαιοι των ποιητων.

The ancient poets.

Μονος βροτων.

The only one of mortals.

Οι νεωτεροι ανδρωνων.

The younger of the men.

Καλλιστος ποταμων.

The most beautiful of rivers.

Εκαστος των παροντων ελεγε.

Each of those who were pre-
sent said,

32. The comparative degree governs the genitive, when it is translated by *than*; as,

Βουλῆς τοῦδ' ἐστὶν ἐχθρόν κακῆς. Nothing is more odious than bad counsel.

*33. The adjective pronouns *ἄλλος* and *ἕτερος* are sometimes used as comparatives, and construed with the genitive; as,

Ἄλλα τῶν δικαίων. Things other than those which are just.

Ἑτέρον τούτου. Different from this.

*34. The comparative is sometimes followed by the genitive of the reciprocal pronouns, and the same subject is compared to itself with regard to its different circumstances at different times; as,

Πλουσιώτεροι ἑαυτῶν. Richer than they were before.

Διπλήσις ἑαυτοῦ. As great again as it was.

35. Adjectives signifying *profit*, *likeness*, *obedience*, *fitness*, *trust*, *clearness*, *decency*, *facility*, and their contraries, and those compounded with *σύν* and *ὁμοῦ*, govern the dative; as,

Ἦμιν εἶναι χρησίμουν. It will be useful to us.

Συνεφους τῇ ἀπλοτητι. Accustomed to simplicity.

Ἐλευθερῷ ἀνδρὶ εὐκτεν. To be wished for by a liberal man.

Τοῖς γενναίοις το αἰσχρὸν ἐχθρὸν. To the generous, a base thing is detestable.

*36. Comparatives and superlatives govern the measure of excess most commonly in the dative, sometimes also in the accusative; as,

Ἀνθρώπων μακρῷ ἀρίστος. By far the best of men.

Πατρὸς πολλὸν ἀμείνων. Much braver than his father.

VERBS.

37. When *εἶμι* and *γινεμαι* signify *possession*, *property*, or *duty*, they govern the genitive; as,

Ὁ πιπρασκομένος ἕτερου γινεται. He who is sold becomes the property of another.

*38. Verbs of *beginning*, *admiring*, *wanting*, *remembering*,

accusing, valuing, sharing, and the like, with their contraries govern the genitive ; as,

Παντων των καλων ηγα.

He loved all that were virtuous.

Ουδε τουτου διημαρτε.

Neither did he fail of having this.

Αμελεις των φιλων.

You neglect your friends.

Απολαυει των παροντων.

He enjoys things present.

*39. Verbs expressive of any of the senses, except that of sight, govern the genitive ; as,

Αισθανομαι φθορου.

I hear a noise.

Δυσχερις φανειν νοσούντος ανδρος. It is dangerous to touch a diseased person.

*40. Verbs derived from *comparatives*, or in which the idea of *comparison* is involved, together with many verbs coming from *nouns*, and equivalent in meaning to the primitive with the substantive verb, require the genitive ; as,

Ήττασθαι τινος.

To be inferior to any one.

Έστερησε της μαχης.

He arrived after the battle.

Περιεσσι αλλων γυναικων.

She excels other women.

Εκυβαντες Κορινθου.

He was king of Corinth.

*41. The genitive is put with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the *whole* object, but only to a *part* ; as,

Εδωκα σοι των χρηματων.

I gave thee of my wealth.

Ετεμεν της γης.

They laid waste a part of the country.

Μαντικης εχων τεχνης.

Possessing a portion of the art of divination.

42. Εστι, taken for εχω, *to have*, governs the dative ; as,

Εστι μοι χρηματα.

I have riches.

43. All verbs put *acquisitively*, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative ; as,

Βοηθειν τη πατριδι.

To help his country.

Εικειν κακοις.

To yield to misfortunes.

Μαχεσθαι τοις πολεμοις.

To encounter with the enemy.

Πας ανηρ αυτω πονει.

Every man labours for himself.

*44. The verbs *εἶναι* and *γίγνεσθαι* are often accompanied by a participle of the verb "*to wish*," "*to hope*," &c. in the dative; in which case the participle only, as the leading idea, is translated by the finite verb; as,

Ἐπεὶ ἡδομενοῖσιν ἡμῖν οἱ λόγοι Since we were pleased with
γεγονασιν. thy discourse.

Νικία προσδεχομένῳ ἦν ταῦτα, Nicias expected these things.

45. A verb signifying actively governs the accusative; as,

Τούτον σὺ ὡς ἀγαθὸν ἀνδρὰ τι- Thou honourest him as a good
μάς. man.

*46. The Attics frequently make verbs of *hearing*, and sometimes those which denote the operations of the other senses, govern the accusative; as,

Ἀκούω ταῦτα. I hear these things.

47. Every verb may take an accusative of a corresponding noun; as,

Δουλεῦειν δουλείαν αἰσχρὰν. To serve a base slavery.

Πολεμεῖν πολεμίζειν. To wage war.

*48. Verbs of *accusing*, *condemning*, and *acquitting*, with their contraries, take after them the accusative of the person with the genitive of the thing; as,

Τούτου Σωκράτην ὁ κατηγορὸς The accuser blames Socrates
αἰτιάται. for this.

Γράφω σε τούτου. I accuse thee of this.

*49. Some verbs of *accusing* and *condemning* have, on account of the nature of their composition, the person in the genitive, and the crime or the punishment in the accusative; as,

Σοὺ μωρίαν κατηγορῶ. I accuse thee of folly—
(Charge folly against thee.)

*50. Verbs of *comparing*, *giving*, *promising*, *declaring*, and *taking away*, govern the dative with the accusative; as,

Δός μοι ταῦτα. Give me these things.

Ἵππισχνομαι σοὶ δέκα ταλάντα. I promise thee ten talents.

51. Verbs of *asking*, *teaching*, *doing well or ill*, *speaking well or ill*, *taking away*, *putting on or off*, *concealing*, and the

like, are joined with two accusatives, the one of the person, the other of the thing ; or with one accusative and an adverb ; as,

Χρη αιτειν τους θεους αγαθα.	We should ask good things from the gods.
Απαντα σε διδάξομαι.	I will teach thee all things.
Αποστερεί με χρήματα.	He deprives me of my property.

PASSIVE VERBS.

52. Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed ; as,

Και προς ύμων λειψοῦμαι ;	Shall I be left by you also ?
Φιλων νικωνται φιλοι,	Friends are prevailed upon by friends.
Προς θεων ώρμημενος.	Impelled by the gods.

53. Sometimes passive verbs have a dative of the agent after them ; as,

Το μεγαθος εκεινω των πεπραγμένων,	The greatness of his actions.
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IMPERSONAL VERBS.

54. An impersonal verb governs the dative ; as,

Μεγιστον αυτω εδοξεν ειναι.	It seemed greatest to him.
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*55. Χρη and δει, signifying *it behoveth*, are followed by the accusative with the infinitive ; as,

Χρη σε ταυτα ποιειν.	It behoveth thee to do these things.
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*56. Δει, signifying *necessity* or *want*, μελει, μετεστι, προσηκει, διαφει, ελλειπει, μεταμελει, frequently govern the dative of the person with the genitive of the thing ; as,

Δει αυτω χρηματων.	He has need of money.
Εκεινων τοις φαυλοις μετεστι.	The wicked have a share of those things.

THE INFINITIVE.

*57. The infinitive mood is governed by *verbs, participles, and adjectives*; as,

Ὅστις ζῆν ἐπιθυμεῖ πειρασθῶ νικᾶν. Whoever desires to live, let him try to conquer.

Σπευδῶν πλουτεῖν. Desiring to be rich.

Δεινὸς ὄραν. Frightful to behold.

*58. The infinitive, with the accusative frequently before it, is often put absolutely, being preceded by the particles ὥς, ὥστε, πρὶν, ἀχρὶ, μέχρι, and some others, either expressed or understood; as,

Ὡς ἐπος εἰπεῖν. So to speak.

Πρὶν ὁρῶν εἶναι. Before it is evident.

*59. The infinitive is often used elliptically, ὅρα, βλέπε, σκοπεῖ, ὁρᾶς, θέλω, κέλευω, or εὐχομαι, being understood to govern it; as,

Αὐτὸς ἐνὶ πρῶτοις μαχεσθῆναι. Do thou thyself fight among the first.

60. The Greeks use μέλλω, with an infinitive, to express the future, both active and passive, which in Latin would be rendered by a participle of the future and the verb *sum*; as,

Περὶ ὧν ὑμεῖς μέλλετε κρίνειν. Of which things ye are about to judge—(*Judicaturi estis.*)

PARTICIPLES.

61. Participles govern the case of their own verbs; as,

Τοὺς νεώτεροὺς τοιαῦτα τῶν παιδευόντων. Instructing the younger men in such manners.

*62. The verbs εἶμι, τυγχάνω, ὑπαρχω, γινομαι, κυρῶ, ἔχω, φθάνω, λανθάνω, and some others, are used with participles after them, which require to be rendered, in Latin, by the mood and tense of the verb annexed, while the verbs themselves are most generally rendered by adverbs; as,

Σωκράτης τυγχάνει περιπατῶν. Socrates happens to be walking—(*Fortē ambulat Socrates.*)

63. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind ; as,

Αγαπῶν με διατελεῖ.

He continues to love me.

Μεμνημαι ποιήσας.

I remember that I did it.

*64. The participle is used after the adjectives *φανερὸς*, *δηλὸς*, and their compounds, after *αφανής*, *επιφανής*, &c. ; and the adjective is commonly rendered in English by its adverb ; as,

Δηλὸς ἦν ἐπιθυμῶν μὲν πλούτου ἰσχυρῶς. He was *evidently* very desirous of riches.

THE SUPPLYING OF GERUNDS AND SUPINES.

65. The infinitive mood, or a participle, is used to supply the place of gerunds and supines ; as,

Εἰς τὸ σὺνταγματᾶς συναγαγεῖν.

To gather the soldiers together.

Εὐεργετῶν αὐτοὺς ἐκτησάμην.

I acquired them by doing kindly.

Ποιεῖν αἰσχρὸν.

Shameful to be done.

*66. Verbal adjectives in *τεος*, are frequently used by the Greeks when any *necessity* is implied, in the same way as the *future participles passive*, and *gerunds*, in Latin, and govern the dative of the agent, with the cases of their own verbs ; as,

Γράπτειν μοι ἐπιστολὴν.

I must write a letter.

Ἐπιμελεσθῆναι σοὶ τούτου.

Thou must take care of this.

THE CONSTRUCTION OF CIRCUMSTANCES.

67. The cause, manner, or instrument, is put in the dative ; as,

Κτῶται μηχαναῖς.

He conquers by stratagems.

Ἀργυρεαῖς λογχαῖσι μάχεσθαι, καὶ πάντα κρατῆσαι.
and thou wilt conquer all things

68. The question *whither?* is commonly answered by *εἰς* or *πρὸς* with the accusative : *where?* by *ἐν* with the dative.

whence? by *ex* or *απο* with the genitive; and *by* or *through* *what place?* by *δια* with the genitive; as,

Εν Ῥώμῃ.	In Rome.
Ες τὴν Ἀντιοχείαν.	To Antioch.
Εκ, or ἀπο τῆς πόλεως.	From the city.
Δια γῆς.	By land.

69. Adverbs in *θι* and *σι* are used to signify *at a place*; in *δε*, *σε*, or *ζε*, *to a place*; and in *θεν* and *θε*, *from a place*; *δε* is also added to accusatives, to signify *to a place*; as,

Κορινθοὶ οἰκία ναίων.	Inhabiting houses at Corinth.
Κλισιῇθεν ἀνείλετο χάλκρον ἐγ- χρς.	He took the brazen spear from the tent.
Εἰμι Φθιγδε.	I will go to Phthia.

70. The distance of one place from another, is put in the accusative; as,

Εφεσος ἀπέχει, τριῶν ἡμερῶν ὁδόν.	Ephesus is distant three days journey.
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71. The time *when* is commonly put in the genitive, sometimes in the dative; *how long*, in the accusative; as,

Ἡμέρας καὶ νυκτός.	By day and night.
Ἡμέρᾳ μιᾷ.	On one day.
Ὀργὴ φιλονυκτῶν ὀλίγον ἰσχύει χρῶν.	The anger of those who love prevails but a short time.

*72. The *matter* of which any thing is made is put in the genitive; as,

Τὸν δίφρον ἐποίησεν ἰσχυρῶν ξυ- λῶν.	He made the chariot of strong wood.
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*73. The price or measure of any thing is put in the genitive; as,

Δος αὐτὸν ἡμῖν δραχμῆς.	Give him to us for a drachma.
Ἀνδρίας δώδεκα πηχεῶν.	A statue of twelve cubits.

ABSOLUTE CASES.

*74. The genitive case of a substantive is often put absolutely, the former substantive being understood; as,

Τα Πλατωνος.

The works of Plato.

Ολυμπίας ἡ Ἀλεξάνδρου.

Olympias the mother of Alexander.

*75. The Greek writers frequently use the article with a noun in the genitive, governed by a substantive understood, by way of periphrasis for the noun itself; as,

Τα τῆς ὀργῆς.

Anger.

Τα τῆς ἐμπειρίας.

Experience.

*76. The genitive case is often put absolutely, ἔνεκα, χάριν, or some case of τις or εἷς being understood; as,

Ἐπαινω τῆς φιλομουσίας.

I commend thee for thy love of music.

Δειλαίε τοῦ νοῦ.

Wretched on account of thy temper.

Τούτων γίνου μοι.

Become one of these for me.

Ἦσαν τῶν σταυρῶν.

There were some of the stakes.

*77. Exclamations of grief or surprise are commonly put in the genitive sometimes in the accusative; as,

Τῆς μωρίας.

What folly!

Αἶ τον Ἀδωνιν.

Alas! Adonis!

78. The dative is often put absolutely, especially after αὐτος, σὺν being understood; as,

Τῶν αὐτῶν ἐργῶν ἐκείνοις.

Of the same works with them.

79. The accusative is often put absolutely, κατὰ being understood; as,

Πατρίδα Ῥωμαῖος.

By country a Roman.

Μαλα θυμὸν ἐχολώθη.

He was much enraged in his mind.

*80. The neuter ὁ often stands absolutely at the beginning of a clause, with the sense of *quod attinet ad id, quod*, as the Latin *quod*; as,

Ὁ δ' ἐζηλωσας ἡμᾶς.

With regard to that, on account of which thou enviest us.

Ὁ δὲ σὺ ἐρωτᾷς.

With respect to the subject of your inquiry.

*81. A participle is used absolutely with a noun or pronoun, most commonly in the genitive, sometimes in the dative, and often in the accusative, especially if it be an impersonal; in the nominative rarely; as,

Ἐμοῦ παρόντος.

While I was present.

Παριούντι ἐνιαυτῷ.

At the close of the year.

Ἀμφω δ' ἐζοιμένῳ.

Both sitting.

Δέον ἑτέρῃ.

When other things agreed.

ADVERBS.

*82. Adverbs are joined to substantives, adjectives, verbs, participles, and other adverbs; as,

Πολυγὲς ἦττον.

Far less indeed.

Βοτρυδὸν πετούνται.

They fly in swarms.

*83. Adverbs govern the same case as the adjectives, verbs, &c. whence they are derived; as,

Ἀξίως λόγου.

Worthy of mention.

Ἐπαρκούντως μοι.

Sufficiently for me.

84. Adverbs of *time*, *place*, *quantity*, *order*, *exception*, and the like, govern the genitive; as,

Ἐγγυς ἁλός.

Near the sea.

Πεῖρα δίκης.

Contrary to justice.

85. *Νη*, and *μα*, govern the accusative; *ἅμα*, and *ἄμου*, the dative; as,

Μα Δια.

By Jupiter.

Ἄμα τῷ ὕδατι.

Together with the water.

86. Two or more negatives strengthen the negation; as,

Οὐ δύνατον οὐδεπώποτε οὐδέν του-
των πράττειν.

It is impossible ever to do any of these things.

*87. But if the two negatives belong to two different verbs, they form an affirmative; as,

Οὐδέν ἐστιν ὅτι οὐκ ὑπέσχετο. He promised every thing.
 Οὐ δύναμαι μὴ μεμνημαὶ αὐτον. I cannot but remember him.

PREPOSITIONS.

83. The prepositions *ἀντι*, *ἀπο*, *ἐκ* or *ἐξ*, and *ἐξ*, govern the genitive; *ἐν*, and *συν*, the dative; *εἰς* or *εἰς*, and *ἀνα*, the accusative; *ἀπὸ*,

Ἐξ Ἀττικῆς.	From Attica.
Ἐν οἴκῳ.	In a house.
Εἰς ἐμέ.	To me.

*89. In the Ionic and Doric poets, *ἀνα* sometimes governs a dative case, denoting *elevation* or *upon*; as,

Χρυσέῳ ἀνα σκηπτρῷ.	Upon a golden sceptre.
Χρυσέαις ἀν' ἵπποις.	Upon golden horses.

*90. The particle *ὥς* is often put with the accusative, generally with living objects, very seldom with inanimate things, the preposition *εἰς* being understood; as,

Ὡς τὸν βασιλῆα.	To the king.
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91. *Δια* and *ἐπερ* govern the genitive or accusative; *ἀμφι*, *ἐπι*, *περὶ*, and *ὑπο*, the genitive, dative, or accusative; as,

Δια στόματος, or ὀδία στόμα.	In the mouth.
Ἐπὶ θρόνου.	Upon a throne.
Ἐπὶ θρόνους.	Upon thrones.
Ἐφ' ἵππῳ.	Upon horseback.

92. *Κατα*, *from* or *against*, commonly governs the genitive; *κατά* or *according to*, the accusative. *Μετα*, *with*, the genitive, or dative; *το* or *after*, the accusative. *Παρα* and *παρ*, *from*, the genitive; *αὐ* or *with*, the dative; *παρ*, *beside*, or *against*, the accusative: as,

Κατα πέτρων.	From the rocks.
Κατα δύναμιν.	According to my power.
Μετα φίλων.	With friends.
Παρα κυρίου.	From the Lord.
Παρ γυμνασίου.	To school.

*93. Prepositions are often used as adverbs, without a case; especially *ἐν* in the Ionic, and *παρ* in the Attic dialect: as,

Ἐν δὲ Λεσβίους εἶλε.

Among others, he made prisoners of the Lesbians.

Πρὸς δὲ καὶ οὐ δίκαιον.

Besides, it is also unjust.

*94. In Ionic writers, prepositions are often put twice; once without a case adverbially, and again with a case or in composition with a verb; as,

Ἐν δὲ καὶ ἐν Μεμφί.

At the same time in Memphis also.

Ἀν' δ' Ὀδυσσεὺς ἀνίστατο.

Up arose Ulysses.

*95. Prepositions are often put after the case they govern, particularly in Ionic and Doric writers, and in the Attic poets; but in the Attic prose writers, only *περὶ* with the genitive; as,

Ἢ ἅλως ἢ ἐπὶ γῆς.

Either upon sea or upon land.

96. A preposition often governs the same case, in composition, that it does without it; as,

Ἀθηνῆς ἐκκυλινδεται.

He is tossed from his chariot.

*97. Prepositions, in composition, have in general their original signification. The compounds of *ἀντι*, however, have mostly the signification of *against*; those of *ἀνα*, *to ascend*, and those of *κατα*, *to descend*: as,

Ἀντιταττεῖν.

To array against.

Ἀντιλεγειν.

To contradict.

Ἀναβαίνειν.

To ascend.

Καταβαίνειν.

To descend.

CONJUNCTIONS.

98. The conjunctions *καί*, *τε*, *ὅς*, *ἀλλά*, *μέν*, *οὐτε*, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them; as,

Παμπολλοῦ ὄχλου οὗτος, καὶ μὴ ἔχοντων τι φαγῶσι. The multitude being very great, and they having nothing to eat.

Ἔωρακα καὶ μεμαρτυρηκα.

I have seen and borne witness.

99. *ἄν*, *εἰ*, *εἰπεί*, *ὅτι*, *ὅπως*, *ὅταν*, *ὅποτε*, *καὶ*, *κἄν*, and *ὥς*, are, for the most part, joined with the subjunctive mood; as,

ἵνα γινώτε.

That ye may know.

Κὰν ἀμείνον ἀγωνισῶμαι.

Though I should fight better.

100. ——— Ἀν, καὶ, and κεν, are often used to give a subjunctive or optative meaning to the other moods; as,

Ἀν καὶ εὐγχανεὶ βασιλεὺς ὢν.

Although he were a king.

GREEK EXERCISES.

CHAP. I.

A verb agrees with its nominative in number and person.

ACTIVE.

1. I AM willing, thou writest, he honours, ye two send, they two say, we strike, ye give, they bring, he wonders, we hear, thou sufferest, ye two hinder, they two plunder, they rejoice.

2. I was digging, thou wast laughing, he was hoping, we were singing, they were building, ye were seeing, they two were weeping, I was conjecturing, ye two were finding, he was coming, they were taking away, thou wast carrying out, I was celebrating a festival, they were pushing.

3. Ye two shall sow, I shall nourish, they shall run, he shall breathe, thou shalt break; we shall cut, I shall kindle, they two shall praise, ye shall suffice, they shall neglect, he shall cause to wander, they shall sail, I shall accomplish, thou shalt live, we shall swim, ye shall tremble, they two shall cry aloud, it shall fit, ye shall burn, thou shalt spin, we shall bind.

Εἶδελω, γράφω, τιῶ,
στελλω, λέγω, τυπῶ, δι-
δωμι, φερω, θαυμάζω, ακουω,
πασχω, κωλυω, ἄρπαζω,
χαιρω.

Ορυσσω, γελαω, ἐλπι-
ζω, ἀδω, οικοδομεω, ὄραω,
δακρυω, εἰκαζω, εὕρισκω,
ἱκανω, αφαιρω, εκφερω, ἐρ-
ταζω, ωθεω.

Σπειρω, τρεφω, τρεχω,
πνέω, αγω, τεμνω, τυζω,
αινεω, αρχεω, νυσταζω,
πλαζω, πλεω, ανυτω, ζωω,
νεω, τρεω, κραζω, ἄρμολω,
καιω, νεω, ὀεω.

4. Thou wilt honour, they will show, it will burn, we will hide, they will dig, ye two will leave, he will run, they two will fold, they will eat, I will cause to cease, thou wilt owe, we will seize, they will do, ye will say.

5. I feared, they taught, he prophesied, ye two turned, he showed, they gave, I brought, ye polluted, they two sent, we remained, he judged, I conjectured, ye built, they placed, he assigned, we signified, it broke, ye two permitted, I entertained, he consumed, I troubled, we encamped, they were unfortunate, we were well pleased, thou wast offended, he condemned.

6. I did run, they two did strike, he did come, ye did receive, they did learn, he did cause to cease, we did injure, they died, ye two did give, he did see, I did cast, they two did bury, thou didst say, we did flee, he did eat, ye two did fold, they did show.

7. Ye have laboured, they have taken, I have guarded, thou hast signified, he has sworn falsely, ye two have seen, thou hast got, ye two have honoured, we have spoken, thou hast shown, I have feared.

8. He had struck, ye two had composed, we had known, they had overcome, they two had written, I had taken.

Τίω, φαίνω, καίω, κρύπτω, σκαπτω, λείπω, τρέχω, πλέκω, τρώγω, παύω, οφείλω, μαρτυρώ, πρᾶσσω, ἐργάζω.

Δεῖδω, διδάσκω, προφητεύω, ἐτρέπω, φαίνω, δίδωμι, φέρω, μίαινω, πέμπω, μένω, κρίνω, εἰκάζω, οἰχοδομῶ, ἵστημι, νέμω, σημαίνω, ἀγώ, εἶω, ἐστίαω, ἀναλίσκω, ἐπιχλέω, σφραττοπέδευω, ὀύσυχω, εὐαρεστέω, δυσαρεστέω, καταδύαισται.

Τρέχω, τυπώ, ἐχρημαίω, λαμβάνω, μανθάνω, παύω, βλαπτω, αποθνήσκω, οἶδωμι, εἶδω, βαλλω, θάπτω, φράζω, φεύγω, τρώγω, πλέκω, φαίνω.

Πενεω, αἰρέω, φυλάσσω, σημαίνω, ἐπιόρχεω, ἔρῳ, τυγχάνω, εἶω, λέγω, φαίνω, οἶδω.

Βαλλω, ποιεῶ, γινώσκω, κρατέω, γράφω, αἰρέω.

MIDDLE.

1. Thou appearest, he turns himself, we cease, ye contend together, they fear, I go, they two arise, ye two taste, we answer.

φαίνω, τρέπω, παύω, αγωνίζομαι, φοβέω, πορεύω, ανίστημι, γίνομαι, αποκρίνω.

2. I was enduring, ye two were hurting yourselves, he was accusing, thou wast obeying, ye were standing, they were on their guard, we were departing, ye were deliberating.

3. He shall receive, thou shalt mourn, ye shall reverence, they shall touch, I shall lie down, we shall prepare ourselves, thou shalt endure.

4. Ye two will turn yourselves, I will drink, they will strike themselves, he will hurt himself.

5. They desired, he hung himself, ye mourned, we bathed, I used, they consulted together, I began, they inspected the entrails, he borrowed, ye two remembered, they two clothed themselves.

6. We two did place ourselves, ye two did fight together, I did give, ye were.

7. I have confided, we have escaped, ye have appeared, they have sown, thou hast lain concealed, he has suffered, they have struck themselves, I have hurt myself.

8. He had heard, I had come, they had left, we had said, ye had cried aloud.

Ἀνεχω, βλαπτω, γρα-
φω, πειδω, ιστημι, φυλασ-
σω, απαλλασσω, φραζω.

Δεχομαι, κοπτω, εντρε-
πω, υπτω, χειμαι, παρασ-
κειναζω, ανεχω.

Τρεπω, πινω, τυπτω,
βλαπτω.

Ορεγω, απαγχω, κοπτω,
λουω, χραομαι, βουλεω,
αρχω, θυω, δανειζω, μναω,
στελλω.

Τιθημι, μαχομαι, διδω-
μι, γινομαι.

Πειδω, φευγω, φαινω,
σπειρω, λανθανω, πασχω,
τυπτω, βλαπτω.

Ακουω, ερχομαι, λειπω,
λεγω, κραζω.

PASSIVE.

1. They are named, he is maintained, we are pleased, they two are hindered, thou art admired, I am called.

2. They were assembled, I was compelled, he was struck, we were driven, ye two were opposed, they were drawn up.

Ονομαζω, τρεφω, ευφραι-
νω, κωλυω, θαυμαζω, κα-
λεω.

Συναγειρω, ανακαζω,
τυπτω, ελαννω, αντιταττω,
συνταττω.

3. I shall be revered, it shall be loosened, they shall be praised, thou shalt be loved, he shall be content, we shall be honoured, it shall be completed, they shall be found, he shall be punished.

4. Ye will be hurt, he will be eaten, we will be delivered, thou wilt be turned.

5. I was blinded, he was lulled to sleep, they were found, we were persuaded, ye two were sent, it was said, they were strengthened, they two were loved, thou wast delighted.

6. I was glad, he was corrupted, they were struck with fear, we were sent, ye were dismissed, they two were buried.

7. I have been persuaded, it has been written, thou hast been maintained, ye two have been struck, I possess, it has been decreed, we have been cast out, it has been consulted, he has been bruised.

8. He had been prepared, it had been done, they had been judged, he had been honoured, I was disturbed, he was buried.

9. He shall remain enrolled, it will be mixed, thou shalt possess, it shall instantly be done, they shall instantly be buried.

Αἰδέομαι, λυω, αἰνεω, φιλεω, στέλλω, τιω, τέλειω, εὐρίσκω, κολαζω.

Βλαπτω, πλησσω, απαλλασσω, τρεπω.

Τυφλιω, κοιμω, εὐρίσκω, πείθω, στέλλω, λέγω, ζώννυμι, φιλεω, ἡδω.

Χαίρω, διαφθείρω, ἐκπλησσω, στέλλω, απαλλασσω, θάπτω.

Πείθω, γράφω, τρέφω, τυπώ, κταομαι, κυρώ, αποζήπτω, βουλεύω, τρέξω.

Παρασκευάζω, πράσσω, κρινω, τιμαω, τασσώ, θάπτω.

Εγγράφω, μίγνυμι, κταομαι, πράσσω, θάπτω.

PROMISCUOUS EXAMPLES.

1. We convict, let him remain, I was suffering, about to put to death, he should have been found, they made an incursion, having left, to be about to announce, thou hast protected and dost still protect, let me see, thou mayest become, they might wage war, I will get myself instructed, having persuaded, to call out, ye had sold, we may guard.

Ελέγχω, μένω, πασχω, αποκτείνω, εὐρίσκω,^s εἰσβαλλω,^o λείπω,^o ἀγγελλω, ἀμφιβαίνω, εἶδω,^c γίνομαι, πολεμεω, διδάσκω,^m πείθω, ανακραζω, πιπράσκω, φυλάσσω.

2. Thou hast heard, having said, about to say, they had learned, he was teaching, he may be saved, I wrote, I have written, the plaintiff, the defendant, they two may wish, we have admired and do still admire, to be about to announce, he may send, having been accustomed, we left, I would be ashamed, begone ye, let us fight, may they perish.

3. Thou shouldest have distinguished, they may have been slandered, let us save ourselves, to have announced, they should choose, being about to find, I might have been remembered, he shall instantly be punished, let them be cast away, to have sinned, they had been maintained, they were contented, he will be taken, about to descend, they were broken, to have been hurt, they should choose, having perceived, he went up, they were advancing.

4. To conquer, they were rushing, loving, do thou speak out, I should hunt, they were seen, we may acquire, being about to accuse, they were praising, thou mayest crown, they give, think yourself deserving, having been consecrated, thou mayest be opposed, they would fill, let him restore, they have suffered a loss.

5. He lives, they were rich, ye sail away, they dismissed, he might say, they know, ye two blame, do thou let me go, it was broken open, let us attack, he would be able, they may know, do thou buy, to be filled, to gird themselves, we would yield, he points out thou hast placed, we have stood.

Ἀκούω, λέγω, λέγω,
μανθάνω, διδάσκω, σῶζω,
γράφω, γράφω, ὁ διώκω,^ε ὁ
φευγῶ,^ε βουλομαι, θαυμα-
ζω, ἀγγελλω, σέμπω, εθι-
ζω, λείπω, αἰσχυνομαι,
ἀπαλλασσω,^μ μαχομαι,^ε
ἀπολλυμι.^{νδδ}

Διακρίνω,^ς διαβαλλω,
σῶζω, ἀγγελλω,^ς αἰρέω,
εὐρίσκω, μνᾶω, πλησσω,
ἀπορρίπτω, αμαρτανω, τρε-
φω, ἀρχεω, ὀλισκω, κατα-
βαίνω, ῥησσω, βλαπτω,
αἰρέω, αἰσθάνομαι,^ε ἀναβαι-
νω,^ε ἐξέλανω.

Νικάω, ἰρμαω, ἀγαπαω,
κατασθᾶω, θηραω, ὄρω,
κταομαι, ἐγκαλεω, αἰνέω,
στεφανοω, διδῶω, ἀξίω,^μ ἰε-
ροω, ἐναντιοω, πληροω,
ἀποδίδωμι, ζημιω.

Ζαω, πλουτεω, ἀποπλεω,
αἰτημι, φημι, ἰσθμι, αἰτια-
ομαι, μεθιημι,^ε ἀναρῶρηνυ-
μι, ἐπιτιθῆμι,^μ οὐναμαι,
ἐπίσταμαι, πριαμαι, ἐμπιπ-
λημι, ζωννυω,^μ υφημι,^μ
ἐπιδεικνυμι, τιθῆμι, ἰσθῆμι.

6. Xerxes was departing, Xenias and Pasion have left us, Ilium was taken, Joseph was greatly moved and wept, let the men go, Philip had conquered, Mucius confessed who he was, Darius was besieging, the king was sick, hear me my friends.

7. And God said, Let there be light; Take, eat, this is my body; and Virtue having interrupted her, said; be thou well assured that they have escaped; I should be reluctant and afraid; Cyrus was in great perplexity.

8. Scribebam, noverunt, pugnabo, timere,^m sede, amaveram, percutietur, cecidere, currebam, venisti, accipiat, pugnarein, magnificetur, absumptus erat, uritur, existimabat, cecinere, revocabo, lecti sunt, convocantur, poterit, veniamus, vivere, parantur, fugiebant, ceperunt.

9. Greci pervenerunt, milites profecti sunt, castra locantur, lex erit, nonnulli aiunt, Aristides interrogabat, Medea abiit, currus ferebantur, hostes aderant, avis avolat, majores videntur, filius stabat, corona abjicitur, vos nitimini, abeat pater.

Ξερξῆς ἀποχωρεῶ, Ξενίας καὶ Πασίων ἀπολείπω,^m Ἰλίων ἀλίσκω,⁶ Ἰωσήφ ταρσάσσω⁵ καὶ κλαίω,⁵ ἀνὴρ πορεύω,^m Φιλίππος νικάω, Μούκιος ὁμολογέω ὅς τις εἰμι, Δαρεῖος πολιορκέω, βασιλεὺς ἀσθενέω, κλυμὶ τιλεῖς.

Καὶ ἐπὶ ὁ Θεὸς γινώμαι⁹ φῶς, λαμβανῶ⁶ φάγω εἶδος εἰμι ὁ ἐμὸς σῶμα, καὶ ὁ Ἀρετῇ ὑπολαμβάνω⁶ ἐπὶ, εὐ ἰσῆμι ὅτι ἀποφεύγω, κενέω ἀν καὶ φοβέω,^m ὁ δὲ Κύριος ἀπορεῶ.

CHAP. II.

Adjectives, adjective pronouns and participles, agree with their respective substantives, in gender, number, and case.

1. NARROW roads, cities overturned, very high mountains, these nations, a handsome youth, good men, of flying soldiers, O unfortunate Adonis! of swift steeds, to insolent men, ye injured children, all these things, whatever benefactress.

Στενός ὁδός, πόλις ἀναστρατός, ὄρος ὑπερυψηλός, αὗτος ἔθνος, νεανίας καλός,^a ἀνὴρ ἀγαθός,^a φευγῶν στρατιώτης, Ἀδώνις εὐσποτμος, ὠκυποὺς ἵππος, ἀνδραπὸς ὕβριστής, αὐχνοῦμενος τεκνον, ἐκείνος παῖς, ὅστις εὐεργετής.^a

2. Martial songs, the dark night, nappier men, sweet solitude, two morose men, the twelfth woman, the tenth hour, to a greater man, of a laughing woman, to a right hand, swift ships, to us two still alive, of the bravest soldiers, two most graceful virgins.

3. Common temples, two worthy men, of a holy day, an useful man, to two black eyes, of an honourable fortune, every way, true horns, to a tender heart, more persuasive arguments, they two being young, to you being wise, unfading thanks, a more simple way.

4. Of a golden sword, a double cottage, to another ship, of a greater father, to illiberal men, two beautiful women, O immortal virtue! the easiest way, of senseless animals, with winged words, ruinous schemes, inglorious security.

5. ¶ Thou wilt be a very happy man; good men profit, but bad men hurt; the Thebans being persuaded, put them to flight; the soldiers raising a shout, cheerfully flowed; all having laughed, took courage; in a short time all were gone.

6. The boat was already crowded; they will be laughed at; the ranks lately raised were moving on; an undisciplined tongue is a most baneful pest; men, when treated unjustly, are more angry than when compelled by force.

7. Capita multa, rectæ rationi, humanam speciem, maximæ parti, cranium virile, rex potentissimus, pars decima, milites redeuntes, acies instructa, urbs opulenta et magna, insidiæ manifestæ, hortus amœnus et maximus, mancipia direpta, amicos fideles, venientes discipuli, cogitantes poetæ.

Ἀγῆτις ἄρμα, νυξ μέλας,^τ
εὐδαιμων ἀνὴρ, ἡδὺς ἐρημία,
δυσκόλος ἀνθρώπος, δωδεκά-
τος γυνή, δεκάτος ὥρα, με-
γας ἀνὴρ, γέλαων γυνή, δε-
ξιὸς χεὶρ, οὔς ναῦς, ἐγὼ ἐτι-
ζαὼν, ἀγαθὸς στρατιώτης,
χαριεὶς παρθένος.

Ἴερον κοῖνος, χρηστὸς ἀνὴρ,
ἡμεῖς ἅγιος, χρηστὸς ἀνὴρ,^α
οἶμα μέλας, τύχη τιμηεῖς,
πᾶς ὁδὸς,^α κεῖρας ἀληθῆς,
κεῖρ τέρεν, πιστικὸς λόγος,
νεὸς ὢν αὐτός, σὺ ὢν σοφός,
χαρὶς ἀγῆρως, ἅπλους ὁδός.

Χρυσῆος μάχαιρα, διπλὸς
καλὺς, ναὺς ἄλλος, πατήρ
μέγας, ἀνελυθεὶς ἀνθρώ-
πος, καλὸς γυνή, ἀθάνατος
ἀρετὴ, ῥαδίος ὁδός, ἀφρων
ζῶν, πτεροεὶς ἔπος, ὁλοὸς
βουλὴ, ἀσφάλεια ἀδοξός.

Εὐδαιμων ἀνθρώπος εἰμι
ὁ ἀγαθὸς ὠφελῶ ὁ δὲ κακὸς
βλάπτω, Θηβαῖος πεισθεὶς
τρέπω,^α ὁ στρατιώτης ἀλα-
ζῶν ἐπομαι προθύμος, πᾶς
γέλασας εὐθυμῶ, βραχὺς
χρόνος^δ πᾶς ἀπαλλασσῶ.^α

Ἡδὴ πλήρης εἰμι το πορβ-
μεῖν, καταγελαστός εἰμι,
νεὸν συνορινομένος κινυμι^α
τάξις, ἀκόλαστος γλωσσοῦ
εἰμι αἰσχρὸς νόστος, ἀδικουμέ-
νος ἀνθρώπος μάλλον ὀργι-
ζομαι ἢ βιάζομενος.

CHAP. III.

A verb signifying actively governs the accusative.

1. *SOME indeed buy in preference, those corselets which are variegated, and those which are overlaid with gold.*

2. *Fear the Deity, honour your parents, reverence your friends.*

3. *Two certain causes seem to have given birth to poetry.*

4. *O wretched creature, what good thing have you in your possession, or what pleasure do you know?*

5. *Hate those that flatter as those that deceive; for both, when trusted, injure those who trust them.*

6. *Do you not know, that the unjust shall not inherit the kingdom?*

7. *For either time consumes or disease impairs beauty.*

8. *The poets know that this is so, and the difference.*

9. *For ye have the poor always, but ye have not me always.*

10. *I did one work, and ye all wonder.*

11. *¶ For it has not shoes by the smith, nor arms by the shoemaker.*

12. *They all had brazen helmets and purple tunics, and greaves, and their shields well polished.*

13. *And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?*

Ἐνιοὶ μὲντοι ὁ ποικίλος καὶ ὁ ἐπιχρυσὸς θώραξ μάλλον ὠνεομαι.

Ὁ μὲν θεὸς φοβέω, ἡ δὲ θεοῦς τιμᾶω, ὁ δὲ φίλος αἰσχύνομαι.

Εἰκώ^π δὲ γενναῶς ὁ ποιητικὴ αἰτία δύο τις.

Ὡ τέλειμων τις σὺ ἀγαθὸς ἔχω ἢ τις ἡδύς^π εἶδew;^π

Μισέω ὁ κολακεύω, ὥσπερ ὁ ἐξαπάτω, ἀμφοτέρους γὰρ πιστεύω^π ὁ πιστεύω^π ἀδικέω.

Ἢ οὐκ εἶδew,^π ὅτι ἀδίκας βασιλεία σου κληρονομήω;

Καλὸς μὲν γὰρ ἡ χρόνος ἀναλίσκω^π ἡ νόσος μαραινῶ.^π

Ὅτι οὗτος οὕτως ἔχω, καὶ ὁ διαφορά ἴσημι ὁ ποιητής.

Ὁ πτωχὸς γὰρ πάντοτε ἔχω, ἐγὼ δὲ οὐ πάντοτε ἔχω.

Ἐἰς ἔργον ποιεῶ,^π καὶ πᾶς θαυμάζω.

Οὐδὲ γὰρ ὑπόδημα ἔχω οἷα ὁ χαλκεύς,^π οὐδὲ ὄπλα οἷα ὁ σκυτεὺς.^π

Ἐχω δὲ πᾶς κρᾶνος χαλκεὺς, καὶ χιτῶν φοινίκης, καὶ κνημῖς, καὶ ὁ ἀσπίς ἐκκεκαθαγμένος.

Λογίζομαι δὲ εὖτος, ὡ ἀνέρωπος, ὁ κρινῶ^π ὁ ὁ τοιοῦτος πρᾶσσω,^π καὶ ποιεῶ^π αὐτός, ὅτι σὺ ἐκφύγῃ^π ὁ κρίμα ὁ θεός;

14. Hippocrates *having cured many diseases*, fell sick and died; the Chaldeans *foretold the deaths of many*, then fate *took them off* also; Alexander, and Pompey, and Caius Cæsar, *having entirely destroyed whole cities* so often, and *having cut off many myriads of horse and foot in battle*, at last departed from life themselves.

Ἱπποκράτης πολλὸν νοσῶν
 ἰαομαι,⁵ νοσῶν,⁵ ἀποθνήσ-
 κω,⁶ ὁ Χαλδαῖος πολλὸν θά-
 νατος προαγορεύω,⁵ εἶτα καὶ
 αὐτὸς ὁ πεπρωμένον κατα-
 λαμβάνω.⁶ Ἀλεξάνδρος, καὶ
 Πομπηῖος, καὶ Γαῖος Καί-
 σαρ, ἵλος πόλιν ἀρδὴν το-
 σαυτακίς ἀναιρῶ,⁶ καὶ ἐν
 παρατάξις πολλὴς μυρίας ἱπ-
 πεύς καὶ πέζος κατακοπτῶ,⁶
 καὶ αὐτὸς ποτὶ ἐξέρχομαι⁶
 ὁ βίος.

15. Jusserunt eos, habebunt currus, mittebant nuncios, dicens hæc, adduxisse obsides, socios metuere, reliquerat nullum, vera locutus, eosdem honoravisti, quos tu vides, benevolentiam habe, videns filium, dimittes nuncios, mutavisse habitus.

CHAP. IV.

The prepositions ἀντι, ἀπο, ἐκ or ἐξ, and πρὸς, *govern the genitive; ἐν, and συν, the dative; εἰς or εἰς, and ἀνα, the accusative.*—*In the Ionic and Doric poets, ἀνα is joined with a dative.*

1. HE shall reign *instead of him*.

2. We ought to choose glory *before riches*.

3. The king alone is *worth ten thousand men*.

4. It is a fine thing to receive immortal glory, in exchange for a mortal body.

5. I say that they are equally distant *from the centre*.

6. To appoint magistrates *by the bean*.

7. I did proceed, and I am come *from God*; for I have not come *from myself*, but he sent me.

Βασίλευ ἀντι ἐκείνου.

Ἀντι χρῆμα αἰρῶ^{πδ} ὁ
 δοῖα χρῆ.

Ἀντι μυριοὶ στρατιῶτης
 εἰμι βασιλεὺς.

Καλὸς, ἀντι θνητοῦ σώμα,
 ἀθάνατος δοῖα ἀντικαταλ-
 λαῶσω.^{πδ}

Λέγω ὅτι ἴσον ἀπέχω^α ἀπο
 ὁ κέντρον.

Ἀρχῶν ἀπο ὁ κυάμος κα-
 θίστημι.^π

Ὑγὼ ἐκ ὁ Θεὸς ἐξέρχομαι
 καὶ ἤκω· οὐ γὰρ ἀπο ἐμαυτοῦ
 ἐρχομαι, ἀλλὰ ἐκεῖνος ἐγὼ
 ἀποστέλλω.

8. Night *intervened*, and on the next day we came *to the assembly*.

9. I did catch *in the cave*, having returned *from the feeding* of my cattle, many fellows.

10. For the issue of this was *in the Deity*, not *in me*.

11. Pleasure is rather *in rest*, than *in motion*.

12. He was a manslayer *from the beginning*, and he has not stood *in the truth*; because the truth is not *in him*.

13. When he went *to the Persians*.

14. The just man shall live *by faith*.

15. And some were Grecians, *of those who went up*, that they might worship *in the festival*.

16. ¶ It contributes much *to their learning* to be temperate, *that they see the older men also living temperately, through every day*.

17. I think it the duty of a good citizen, to choose the safety of affairs, *before grace in speaking*.

18. They found the loud thundering son of Saturn sitting *upon the summit of Gargarus*.

19. Having *in his hands* the fillet of the far-darting Apollo, *upon a golden sceptre*.

20. Alii vero, constructo rogo ante tumulos, et effusa fovea quadam, adolentque sumptuosas illas cœnas, et infundunt vinum, mulsumque *in foveas*.

21. Ego in posteris generis princeps ero, meumque *a me* genus incipiet, tñum vero in te dosinet.

Νῦν ἐν μέσῳ,^m καὶ παρῇν ὁ ὑπερβαίνων^d εἰς ὁ ἐκκλησίαν.

Καταλαμβάνων ἐν ὁ ἀντρῶν, ἀπο ὁ νομῇ ἀναστρεφῶν,^h πολὺς τις.

Ὑν γὰρ ὁ θεὸς ὁ οὗτος τέλος εἰμι, οὐκ ἐν ἐγῶ.

Ἡδὴν μαλλὼν ἐν κίνησιν εἰμι, ἢ ἐν κινήσει.

Εἰκὼς ἀνδρῶποκτονὸς εἰμι ἀπο ἀρχῇ, καὶ ἐν ὁ ἀληθείᾳ οὐχ ἴσθημι· ὅτι ἀληθείᾳ οὐκ εἰμι ἐν αὐτός.

Ὅτε εἰς Ἡερσῆς ἀπειμι.^{m3}

Ὅ δικαίος ἐκ πίστεως ζῶν.^m

Εἰμι ὅς τις Ἑλλήν, ἐκ ὁ ἀναβαίνων,^{is} ἵνα προσκυνῶν⁵ ἐν ὁ ἑορτῇ.

Μεγά δὲ συμβεβηλω^m εἰς ἵνα^{ne} μανθάνω^f σωφρονεῶ αὐτός, ὅτι καὶ ὁ πρῆσθους ὄρα, ἀνα πας ἡμέρα σωφρονῶς διαγῶ.

Δικαίος πολιτῆς⁸ κρινῶ, ὁ ὁ πρᾶγμα σωτηρία, ἀντί ὁ ἐν ὁ λέγων^f χάρις, αἰρεῶ.^m

Εὐρισκῶ⁶ ὁ^h εὐρυψ^h Κρόνιῳ^h ἀνα Ἰαργαρός ἀκρὸς ἡμενός.

Στέμμα τέ εἶχων ἐν χεῖρ⁸ ἐκ^h θεῶ^h Λαπλῶν, χρυσέος ἀνα σκηπτρῶν.

CHAP. V.

Δια and *ὑπερ* govern the genitive, or accusative ; *ἀμφι*, *ἐπι*, *περι*, and *ὑπο*, the genitive, dative, or accusative.

GENITIVE.

1. To deliberate *by night* and *day*.

2. *For us* the Deity assumed human nature.

3. On the third day sitting *upon* his *chariot*, he was prosecuting his march.

4. Begin therefore from small things ; never say *of any thing*, that I lost it, but that I restored it.

5. *For a good work* we stone thee not.

6. Your forgetfulness, *about all things*, is near ; and the forgetfulness of all, *about you*, is near also.

7. He was always discoursing *about the affairs of men* ; considering what was pious, what impious ; what honourable, what shameful ; what just, what unjust.

8. *Concerning* the power of letters and syllables, and *harmony* and *rhythm*.

9. Not to be corrupted *by riches*, *by pleasures*, or *by fear*.

Σκοπεῖω διὰ νυκτὸς καὶ ἡμέρας.

Δια ἐγὼ ἀνθρώπουτης ὁ Θεὸς ὑφίστημι.⁶

Ὁ δὲ τρίτος^d ἐπὶ τε ὁ ἄρμα καθῆμαι ὁ πορεία ποιεῶ.

Ἀρχομαι⁵ τοιγαρουν ἀπὸ ὁ μικρὸς· μηδέποτε ἐπὶ μεγάροις ἐπὶ, ὅτι ἀπολλύμαι αὐτός, ἀλλὰ ὅτι ἀποδίδωμι.

Περὶ καλὸς ἔργον οὐ λαβάζω σύ.

Ἐγγυς μὲν ὁ σὸς, περὶ πας, ληθῇ, ἐγγυς δὲ ὁ πας, περὶ σύ, ληθῇ.

Αὐτὸς δὲ περὶ ὁ ἀνθρώπου- πειος αἰετὶ διαλεγόμεναι· σκοπεῶ, τίς^{ae} εὐσεβής, τίς ἀσεβής· τίς καλὸς, τίς αἰσχρὸς· τίς δίκαιος, τίς ἀδίκος.

Περὶ τε γράμμα δύναμις καὶ συλλαβῇ, καὶ ἁρμονία, καὶ ῥυθμός.

Ἀναλωτὸς ὑπὸ χρεῖμα, καὶ ὑπὸ ἡδονῇ, καὶ ὑπὸ φόβῳ.

DATIVE.

1. Until they reduced Thessaly *under Philip*.

2. Dancing *to flutes* and *pipes*, and *to the sound of* all kinds of instruments,

Ἔως Θησσαλία ὑπὸ Φιλίππου ποιῶν.

Χορεύω ὑπὸ τε αὐλός, καὶ οὐρίγῃ, καὶ παντοδαπὸς ὅργανον ἡχός.

3. Strip this man also; for thou shalt see many, and ridiculous things, lying hid *under his garment*.

4. *In epic poetry* then, I, for my part, admire Homer most; *in dithyrambic verse*, Melanippides; *in tragedy*, Sophocles; *in statuary*, Polyclitus; *in painting*, Zeuxis.

5. And the general of the Lord says to Joshua, loose the shoe off thy feet, for the place *upon which* thou hast now stood, *on it*, is holy.

6. And they were astonished at his *doctrine*, for he was teaching them, as one having power, not as the scribes.

7. They have the horses tied by the feet *to the stalls*; and if any one would go *against them*, it is a labour to loose the horses at night, a labour to put on the bit, a labour to put on the saddle, a labour to put on the coat of mail; and it is entirely impossible, that they having mounted *on the horses*, could drive *through the camp*.

Ἀποδύω⁵ καὶ αὐτός· ὁπτομαι γὰρ πολλοὺς, καὶ γελοίους, ὑπὸ ὁ ἱματίον κρυπτομαι.⁷

Ἐπὶ μὲν τοίνυν Ἐπὸς¹ ποιήσας Ὅμηρος ἐγὼ γε μάλιστα θαυμάζω,⁷ ἐπὶ δὲ Διθύραμβος Μελανίπιδος, ἐπὶ δὲ Τραγῳδία Σοφοκλῆς, ἐπὶ δὲ Ἀνδριαντοποιῶν Πολυκλείτου, ἐπὶ δὲ Σωγραφέα Ζεύξιδος.

Καὶ λέγων ὁ ἀρχιστράτηγος Κύριος πρὸς Ἰησοῦς,² Λυὼ ὁ ὑπόδημα ὁ ποῦς σι, ὁ γὰρ τόπος ἐπὶ ὃς νῦν ἵστημι, ἐπὶ αὐτός, ἅγιος εἰμι.

Καὶ ἐκπλησσω² ἐπὶ ὁ διδασκῶν αὐτός, εἰμι γὰρ διδάσκων, αὐτός, ὡς ἐξουσίαν ἔχω, οὐχ ὡς ὁ γραμματέως.

Ἐποδίζω⁷ γὰρ ἔχω ὁ ἵππος ἐπὶ ὁ φατνῇ καὶ εἰ τις ἐπὶ αὐτός² εἰμι,⁶ ἐργον μὲν νύξ λυὼ⁵ ἵππος, ἐργον δὲ χαλινῶν, ἐργον δὲ ἐπισατῶν, ἐργον δὲ ἐπιθωρακίζω⁷ ἀναβαίνω⁵ δὲ ἐπὶ ἵππος⁵ ἐλαυνῶ⁵ ὅτι ὁ σῆστοπεδόν,⁵ πανταπάσιν ἀδυνατός.

ACCUSATIVE.

1. For they now suspected that they were going *against the king*.

2. And immediately he was unable to contain himself, but having said, I see the man, he rushed *upon him*.

3. Cyrus sometimes invited a whole company *to supper*, with the captain.

Ἐποπτεύω² γὰρ τῷ ἐπὶ βασιλεὺς εἰμι.

Καὶ εὐθὺς οὐκ ἀνεχόμενος, ἀλλ' ἔπω, ὅρα ἔστιν ἄνθρωπος, ἵημι² ἐπὶ αὐτός.

Κολέω δὲ ἐπὶ δεῖπνον ὁ Κύριος ὅλος ποτε ταῖς, συνὶ ταῖς ἰατρῆς.

4. For he knew that the chief priests had delivered him *through envy*.

5. They came, not *on account of Jesus alone*, but that they might also see Lazarus.

6. But, as I think, you did not come the most beautiful person, *under the earth*.

7. *Priam and Panthous and Thy-moetes*.

8. Many of the Jews had come to *Martha and Maria*.

9. He also goes out to assist, with those that are *about him*.

10. The hunters, those *who study philosophy*, the things which *belong to war*, the occurrences at *Lampsacus*.

11. The greater number at last were spent *by weakness*; for the disorder first seated in the head, having begun from above, went *throughout the whole body*.

12. ¶ Timon shall do no such thing *about you* any more, for the spade has completely taught him, that he ought to choose you to himself, before poverty.

13. But tell thou me, how the things *upon earth* are, and what they do in the city.

14. And the others who fought with Darius *against the Scythians*; because the whole Persian army was *in their power*, to destroy, or to save it.

15. Si vero nonnunquam invitatus ad cœnam vellet accedere, quod operosissimum est plurimis, cavere scilicet, ne se repleant *ultra satietatem*, hoc perquam facile cavebat.

Γινώσκω^ο γὰρ ὅτι διαφθονός ὁ Ἀρχιερεὺς αὐτὸς παραδίδωμι.

Ἐρχομαι,^ο οὐ δια ὁ Ἰησοῦς μόνος, ἀλλὰ ἵνα καὶ ὁ Λαζαρος εἰδῷ.^ο

Ἀλλὰ οὐχὶ καὶ ὑπο γυναικός, ὡς οἶμαι, καλὸς ἐρχομαι.

Ὅρῃ δὲ ἀμφὶ Πριάμου καὶ Πανθοῦς ἡδὲ Θυμοίτης.

Πολλοὶ ἐκ τοῦ Ἰουδαίου ἐρχομαι πρὸς ἡμᾶς περὶ Μαρθὰ καὶ Μαρίας.

Ἐκβόηδεν καὶ αὐτοὶ, σὺν ὁ περὶ αὐτοῦ.

Ὁ περὶ ὁ θήρα, ὁ περὶ φιλοσοφία, ὁ ἀμφὶ ὁ πολέμος, ὁ περὶ Λαμψακίης.

Ὁ πολλὸς ὑπερὶν δια ὁ ἀσθενεία διαφθερίω.² διεξιμίμ¹⁸ γὰρ δια πᾶς ὁ σῶμα, ἀνωθεν ἐρχομαι,⁵ ὥστε ἐν ὁ κεφαλῇ πρῶτον ἰδρύω¹⁹ καὶ καὶ.

Οὐδεὶς ἐτι τοιοῦτος ὁ Τιμῶν ἐργάζομαι περὶ σὺ,^α παννὴ γὰρ αὐτοῦ ὁ δίκην παιδαγωγέω, ὡς χρη² σὺ, ἀντὶ ὁ πένια, προαίρω.

Ἀτὰρ ἐπεὶ ἐγώ, πῶς ὁ ὑπερ γυναικός, καὶ τις ποιεῖ ἐν ὁ πόλις.

Καὶ ὁ συστρατευομ¹⁸ Δαρειοῦ^α ἄλλος ἐπὶ Σκυθῆς^α ὅτι ἐπὶ αὐτοῦ^α ὁ πᾶς Περσικός στρατιὰ γινομένη,^ο διαφθερίω,⁵ καὶ περιποιέω.⁵

16. Sic enim vivis, quo pacto quivis servus sub domino victitans, non maneret.

CHAP. VI.

Κατά, from or against, commonly governs the genitive; at, or according to, the accusative. Μετά, with, the genitive or dative; to, or after, the accusative. Πάρα and πρὸς, from, the genitive; at, or with, the dative; to, beside, or against, the accusative.

1. And in no long time the malady descended to the breast, with a severe cough.

2. For I was returning home possessing great praise from you, and possessing, through you also, glory from the other Greeks.

3. His venerable mother heard him as she was sitting with her aged father.

4. He went to Egypt to Amasis, and also to Sardis to Cræsus.

5. As two are to four, so are four to eight.

6. Of not fewer than five hundred, who sailed in the ship, three with (and) thirty only were saved.

7. It was terrible, not according to one only of the circumstances.

8. The article stands with a noun, and the pronoun, for a noun.

9. The way to be filled is much more simple and straight with us, than with you.

10. After the review, desert-ers having come from the great

Καὶ ἐν οὐ πολὺς χρόνος, καταβαίνω² ἐς τὸ στήθος τὸ πόνος, μετὰ βῆξ ἰσχυρὸς.

Εγὼ μὲν γὰρ ἔχω ἐπαι-
νος πολλὸς πρὸς σὺ ἀπασ-
ρευω^m (οἰκαδὲ,) ἔχω δὲ δια-
σὺ, καὶ ὑποὸ ἄλλος Ἑλλήν
ευχλεία.

Ὅδε κλυὼ ποτνίος μητρί
ἡμῶν παρὰ πατρὸς γέγων.

Εἰς Αἴγυπτον ἀπικνεσμεν
παρὰ Ἀμασίς, καὶ διὰ καὶ ἐς
Σαρδῖς παρὰ Κροῖσος.

Ὡς ὅτε δύο πρὸς τὴν τέ-
σσαρες, οὕτω καὶ ὅτε τέσσαρες
πρὸς οὕτω.

Ὁ πλεονῶν ἐν ὁ ναὶς,
οὐκ ἐλαχὺς ἢ πεντακοσίαι,
τρεις πρὸς ὁ τριακοντα μ-
νον διασωθῶ.³

Δεινὸς εἰμι, οὐ κατὰ ἑ-
μὸν ὁ πρᾶγμα.²

Ὁ ἀνδρὸν μετὰ ὄνομα,
καὶ ὁ ἀντωνυμία, ἀντι ὄνο-
μα.

Πολὺ ἁπλοῦς καὶ εὐδὺς
παρὰ ἐγὼ ὁ ὁδὸς εἰμι ἐπὶ
ἑ ἐμπληθῶ,² ἢ παρὰ σὺ.

Μετὰ δὲ ὁ ἐξέτασις, αὐ-
τομολὸς ἔχω παρὰ μέγας

king, gave information respecting the king's army.

11. He thought that those who inquired such things *from the gods*, did impious things.

12. And *after them*, all the other arts are the third rank, thus arranged, *according to their parts*, but they all look *to the God*, obeying the common command *from him*.

13. *According to the customs with themselves*, they made a noise all together, with their arms; and, having shouted together, they rushed against the enemies.

14. And perhaps Cyrus was too talkative, because he was obliged by his master to give an account of the things which he did, and to receive it *from others*, when he judged.

15. *Cum his* et Cyrum contemplantur, et Priamum et Dionysium.

16. Ex his igitur cupiebat aliquid jam negotiorum *adversus hostes* gerere.

17. Ego vero fretus venio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatus valere *apud vos*, plus quam leges atque jura.

βασιλεὺς ἀπαγγέλλω περὶ ὁ βασιλεὺς στρατία.

Ὁ ὁ τοιοῦτος παρὰ ὁ θεὸς πυνθανομαι, εὐ ἀθεμιστὸς ποιεῖν ἡγεύμαι.²

Καὶ μετὰ αὐτοῦ^m δέ, ὁ τρίτος τάξις ὁ λοιπὸς τέχνη πρὸς, κατὰ μέρος μὲν, οὕτω κοσμεῖται,^p τῇ παρὲς δὲ πρὸς ὁ θεὸς ἀποβλεπῶ, κοινὸς ὁ παρὰ αὐτοῦ πρόσταγμα πείδω.^m

Κατὰ ὁ παρὰ αὐτοῦ εὐδοκίαν, συμφέρει ὁ ἵπλον· καὶ συναλαλῶ,³ ὁρμαῖα ἐπὶ ὁ πολέμιος.³

Καὶ εἰμι μὲν ἰσως ὁ Κύρος πολυλόγος,^c ὅτι ἀναγκάζω ὑπὸ ὁ διδασκαλὸς καὶ δίδωμι λόγος ὅς^ε ποιεῖται,² καὶ λαμβάνω παρὰ ἄλλος ὅποτε δικάζω.^d

CHAP. VII.

One substantive agrees with another, signifying the same thing, in case.

1. *We* the unworthy servants.

2. O friends, Grecian heroes, servants of Mars.

3. Hath one Calchas a prophet come?

Εγὼ ὁ δούλος ἀναξίος.

ὦ φίλος, ἡρώς Δαναός, θεράπων Ἀρης.

Ἄλχας τις ἐρχομαι⁹ μαντις;

4. I am a *relation* to you, being also myself a *cure*.

5. Of *God the Father* and the *Lord Jesus Christ*.

6. ¶ And a certain *Pharisee* of the council rising up, named *Gamaliel*, a *doctor of law*, ordered them to put out the men a little while.

7. And all the other men proclaiming him their *benefactor*, a *man of worth*.

8. You may teach the son of *Croesus*; for I wish to be a *talker*, and not a *statue*.

9. For *Homer*, relating the wounds, dissensions, revenges, tears, chains, and sufferings of every kind, of the gods, seems to me, as much as in his power, to have made the *men* who fought at *Troy*, *gods*, and the *gods, men*.

10. This was the end, O *Echecrates*, of our *friend*, a *man*, the best and wisest and most just.

11. *Venia*; O *Ajax*, ei debetur, si, cum esset homo, appetivit gloriam, rem dulcissimam, propter quam et nostrum unusquisque periclitari sustinet; quandoquidem etiam victe, et hæc apud iudices *Trojanos*.

Συγγενής εἰμι σοῦ,^d καὶ αὐτὸς εἰμι.

Θεὸς πατὴρ καὶ κυρίως Ἰησοῦς Χριστός.

Ἀνίστημι^b ὃς τις ἐκ ὁ συνεδόριον Φαρισαίως, ὀνομα Γαμαλιήλ, νομοδιδάσκαλος, κέλευε εἶναι βραχύ ὁ ἀνδρῶπος ποιεῖν.^c

Καὶ ὁ ἄλλος πᾶς ἀνδρῶπος ἀνακαλεῖται ὁ εὐεργετής, ὁ ἀνὴρ ὁ ἀγαθός.

Ὡς αὖ,^d ὁ Κροῖσος παις παιδεύει· ἐγὼ γὰρ λαλῶ, οὐκ ἀνδρίας εἰμι βουλομαι.

Ὅμηρος γὰρ, ἐγὼ δοῶν, παραδίδωμι τζαῦμα θεός, σταῖς, τιμῶριον, δακρυ, δέσμος, παῖδος παμφυρτός, ὁ μὲν ἐπὶ ὁ Ἰλίουχος^{1b} ἀνδρῶπος, ὅσος^{ne} ἐπὶ ὁ δύναμις,^d θεός ποιεῖ, ὁ θεός ὅς, ἀνδρῶπος.

Ὅδε ὁ τελευτή, ὡ ἐχσχρατής, ὁ ἐταίρος ἐγὼ^d γίνομαι,^c ἀνὴρ ἀγαθός, καὶ φρονίμος, καὶ δίκαιος.

CHAP. VIII.

The conjunctions, καὶ, τε, δε, ἀλλὰ, μὲν, οὐτε, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them.

1. Ye have loved me, and have believed that I came forth from God.

Ἐγὼ φίλω, καὶ πιστεύω ὅτι ἐγὼ παρὰ ὁ Θεός εἰμι.
χομαι

2. Having heard these things, and *having given and received pledges*, they departed.

3. I both see and know that thou makest, *both racers, and wrestlers, and boxers, and pancratiasts.*

4. *Deliberate slowly, but execute promptly*, the things which have appeared unto thee proper to be done.

5. Love, *not the immoderate acquisition, but the moderate enjoyment*, of present good.

6. ¶ Cyrus then first reviewed the *Barbarians*, (but they marched by, marshalled by troops and by companies,) and next the *Greeks*.

7. For I am persuaded, that *neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor any thing created*, can separate us from the love of God, which is in Christ Jesus.

12. For he said that he saw them *both carefully acquiring houses and lands, and slaves and herds, and articles of furniture, and striving to preserve their present possessions.*

13. But now, the finest tragedies are composed respecting a few families, as, for example, respecting *Alcmæon, and Oedipus, and Orestes, and Meleager, and Thyestes, and Telephus.*

14. In his enim solis silentio melior est oratio; in aliis vero tacere satius est quam loqui.

Ἀκούω¹ οὗτος, καὶ δεξία δίδωμι² καὶ λαμβάνω³ ἀπὸ λαύου.

Ἵτι μὲν ποιεῶ δρομους τε καὶ παλαιστής, καὶ πυκτής, καὶ παγκρατιαστής, ὁρῶ τε καὶ σιδῶω.⁴

Βουλευώ⁵ μὲν βραδέως, ἐπιτελεῶ δὲ ταχέως ὁ δοκέω.⁶

Ἀγαπᾶω, ὁ ὑπαρχῶν αγαθός,¹ μὴ ὁ ὑπερβαλλῶν κτήσις, ἀλλὰ ὁ μετρίως ἀπολαύσις.

Θεωρεῶ² οὖν ὁ Κύρος πρῶτον μὲν ὁ Βαρβαρος, (ὁ δὲ παρελαύνω³ τεταγμενος κατ' ἰλη⁴ καὶ κατὰ ταξίς⁵) εἰτα δὲ ὁ Ἕλληνα.

Πεῖθω γὰρ, ὅτι οὔτε θάνατος, οὔτε ζῶη, οὔτε ἀγγελος, οὔτε ἀρχή, οὔτε ἐνεστώς, οὔτε μέλλων, οὔτε δύναμις, οὔτε ὑψωμα, οὔτε βάθος, οὔτε τις κτίσις ἑτέρως, δύναμαι ἐγὼ χωρίζω ἀπὸ ὁ ἀγάπῃ ὁ Θεός, ὁ ἐν Χριστῷ Ἰησοῦς.

Οἰκία γὰρ, καὶ ἀγρός, καὶ ἀνδραποδόν, καὶ βοσκήμια, καὶ σκῆπτος, κταομαι² τε ἐπιμελῶς ὁρᾶω φημι, καὶ ὁ ὧν σωζῶ περιπαῶ.³

Νῦν δὲ περὶ ὀλίγος οἰκία ὁ καλὸς τραγωδία συντίθημι, οἷον περὶ Ἀλκμαίων,⁴ καὶ Οἰδίπους, καὶ Ορεστής, καὶ Μελεαγρός, καὶ Θυεστής, καὶ Τηλέφος.

15. Qui proximi sunt Deo, et circa eum ordine instructi, *geometrae, arithmetici, philosophi, medici, astronomi, et grammatici.*

CHAP. IX.

Αν, εαν, επειδαν, ινα, οφρα, οπως, οταν, οποταν, κην, κεν, ως, are, *for the most part, joined with the subjunctive mood.*

—Αν, κην, and κεν, are often used to give a subjunctive or optative meaning to the other moods.

1. Whom we announce, teaching every man in all wisdom, *that we may render every man perfect in Christ Jesus.*

2. I advise thee to buy of me gold tried by fire, *in order that thou mayest be rich*, and white garments, *in order that thou mayest clothe thyself*, and *that the shame of thy nakedness may not be made apparent.*

3. For *if either we live, we live unto the Lord, or if we die, we die unto the Lord.*

4. When then, O Athenians, when will ye do the things which it behoves you to do? *whenever any thing may have happened? whenever any necessity may exist?*

5. Hear, ye Trojans, Dardans, and allies, *that I may utter what things my soul in my bosom prompts me (to say.)*

6. *Whenever*, O Critobulus, thou mayest wish to become a friend to any one, wilt thou permit me to speak against thee unto him?

7. Do thou tell me, *in order that I, having returned home, may gladden the old blind monarch.*

8. But if they should not give

Ὅς ἐγὼ καταγγέλλω, διδάσκω πᾶς ἀνθρώπος ἐν πᾶσι σοφία, ἵνα παρίστημι⁵ πᾶς ἀνθρώπος τέλειος ἐν Χριστῷ Ἰησοῦ.

Συμβούλευω σοὶ^d ἀγοράζω⁵ παρ' ἐγὼ χρυσίον πεπυρωμένος ἐκ πυρ, ἵνα πλουτῇ⁵ καὶ ἱμάτιον λευκός, ἵνα περιβαλλῶ¹⁰⁵ καὶ μὴ φανερωῶ⁵ ἡ ἰσχύνη ἡ γυμνοτήτης σου.

Εάν τε ζῶ, ἡ Κυρίου^d ζῶ, εαν τε ἀποθνήσκω, ὁ Κυρίου^d ἀποθνήσκω.

Πότε¹ οὖν, ὦ Ἀθηναῖοις, ποτε ἕς χρεῖα πρᾶσσῃ; ἐπειδαν⁵ τις γινομαί⁶; ἐπειδαν ἀνάγκη τις εἴμι;

Κλέμει, Τρῶες, καὶ Δαρδανῶνος, ἡδ' ἐπικούροισι, οφρ' ἐπω. ὁ ἐγὼ^a θυμός ἐνι στήθεσσι^{pl} κελεύω.

Ὅταν ὦ Κριτοβούλει φίλος τις γινομαί⁶ βούλομαι, εἰω ἐγὼ κατεπω σοὶ πρὸς αὐτός;

Λέγω⁵ γέγων ευφύλος ὡς κατὰ στεγή^{pl} ερχομαί⁶ τέρπω.⁵

Εἰ δέ κε μὴ οἴδωμι,^{6c}

one, I in person will take one away for myself.

9. ¶ Why then do I say these things? *In order that you may perceive*, O Athenians, that nothing is to be dreaded by you, if you remain upon your guard, nor, *if you be negligent*, proves such as you may wish it to be.

10. These are the things which we, O Athenians, have been able to devise. *When then you may have decided* upon the opinions which have been offered, decree *whatsoever things may please you*, in order that you may wage war with Philip, not only in your decrees and your letters, but also in your actions.

11. For if we had then promptly sent our assistance thither, as we decreed, Philip *would not now be disturbing us*.

12. If Phœbus Apollo had not sent forth the noble Agenor, the sons of the Greeks *would then have taken* lofty-walled Troy.

13. As the statuary now-days say that Dædalus *would be laughed at*.

14. But, said he, if thou perceivest any mode of obtaining supplies that *could even originate with me*.

15. Lord, hadst thou been here, my brother *would not have died*.

16. Ideirco et legislator primum hoc posuit in iudicium jurejurando, "Sententiam feram secundum leges;" illud nimirum bene sciens, quod, cum conservarentur civitati leges, servatur etiam democratiā.

εγω δε κεν αυτος αιρεσ-
μαι.^{me}

Τις ουν ενεκα ουτος λεγω;
Ἰνα ειδω ω ανηρ Αθηναιος,
οτι ουδεις, ουτε φυλαττομενος
συν εστι φοβερος, ουτε αν ολι-
γωρευ, τοιουτος ειμι οιος αν
συ βουλομαι.

Ὅς μεν εγω ω ανηρ Αθη-
ναιος δυναμαι ευρισκω,^o ουτος
ειμι· επειδαν δε επιχειροτο-
νω ο γνωμη,^a ος αν συν
αρεσκω χειροτονω,⁵ ινα μη
μονον εν ο ψηφισμα και ο
επιστολη πολεμω Φιλιπ-
πος, αλλα και ο εργον.

* Ει γαρ τοτε εκεις βοη-
θω,⁵ ωσπερ ψηφισω,^{me} προ-
θυμως, ουκ αν ενοχλεω^{2b} νυν
εγω^d ο Φιλιππος.

Ενθα κεν υψιπυλος Τροιη
αιρεω^{6b} υιους Αχαιοις, ει μη
Απολλων Φοιβος Αγηνωρ
διος ανηρι.⁵

Ὡσπερ και ο Δαιδαλος
φημι ο ανδριαντοποιος νυν
καταγελαστος αν ειμι.^{fi}

Αταρ, φημι, συ ει ενοραω
τις πορος και απ' εγω αν
προσγινομαι.^{6s}

Κυριος ει ειμι² ωδε, ουκ
αν θνησκω^{8b} ο αδελφος.

CHAP. X.

Substantive verbs, verbs passive of naming, and verbs of gesture, have a nominative both before and after them, belonging to the same thing.

1. *Wealth is the minister of vice rather than of virtue.*

2. *Leave thou public employments, not richer, but more honoured.*

3. *Small changes have been oftentimes the causes of great evil.*

4. *The form of government is the nurse of men; a good form, of virtuous men; but the contrary form, of wicked men.*

5. *What then can one say, when such old persons are lovers of life?*

6. *Be such to thy parents, as thou wouldst wish thine own children to be to thee.*

7. *I wish it would come to pass, said Araspas, that I could be useful.*

8. *Gordian was proclaimed emperor, being about thirteen years old.*

9. *¶ Virtue as it seems, must be both a certain sanity, and beauty, and good habit of the soul; but vice, both a disease, and turpitude, and infirmity.*

10. *And then to leave all those things, that thou mayest not be east in bound, like sheep.*

11. *Am I not free? am I not an apostle? have I not seen Jesus our Lord? If I am not an apostle to others, yet doubtless I am to you; for ye are the seal of mine*

Πλουτος κακια πολλων η καλοκαγαθια ὑπηρετης εimi.

Εκ κοινος επιμελεια απαλλαττω, μη πλουσιος, αλλ' ενδοξος.

Πολλακις μικρης μεταστασις μεγας κακος αιτια γινομαι.

Πολιτεια τροφη ανθρωπος εimi· καλος μεν, αγαθος· ο δ' εναντιος, κακος.

Τις ουν αν τις λεγω, οτι· τε ο τηλικουτος φιλοζωος εimi;

Τοιουτος γινομαι περι ο γονευς, οιος αν ευχομαι· περι σεαυτου γινομαι ο σεαυτου παις.

Ει γαρ γινομαι, φημι ο Αρασπας, οτι εγω αν γινομαι χρησιμος.

Γορδιανος περι ετος· πτω γινομαι· τρισκαιδεκα αυτοκρατωρ αναδεικνυμι.

Αρετη μεν ως ειπω, υγεια τε τις αν εimi, και καλλος, και ευεξια ψυχη· κακια δε, νοσος τε, και αισχος, και ασθενεια.

Και τοτε πας εκεινος αφημι, ινα μη δεω· εμεαλλω, ως ο προβατον.

Ουκ εimi ελευθερος· ουκ εimi αποστολος· ουχι Ιησους ο Κυριος εγω οραω· Ει αλλος ουκ εimi αποστολος, αλλα γε συ εimi· ο γαρ σφραγισ

apostleship; are not ye my work in the Lord?

ὁ ἐμός ἀποστολὴ σύ εἰμι· καὶ ὁ ἐργὸν ἐγὼς σύ εἰμι ἐν Κυρίου.

12. *Hic familiaris meus erat ab juventute.*

CHAP. XI.

The infinitives of substantive verbs, such as εἶναι, γινέσθαι, &c. have the same case after them that goes before them.

1. Dost thou think that Phidias is a bad artist?

Φειδίας οἶομαι κακὸς εἶμι δημιουργός;

2. Do not such persons as these, seem to thee to be troublesome friends?

Οὐ δοκεῖς σὺ τοιοῦτος χαλεπὸς φίλος εἶμι;

3. You see how nothing hinders the *Scythian Anacharsis* to be admired, and called a wise man.

Ὅραω ὥς οὐδεὶς κωλύει Σκυθὸς Ἀναχάρσις καὶ θαυμάζω, τε καὶ σοφὸς ὀνομαζώ.

4. The name "boaster" appears to me, to lie upon those who pretend to be richer than they are, and more valiant, and who promise to do those things which they are not fit to do.

Ὁ μὲν ἀλαζων ἐγὼ γὰρ δοκεῖ ὀνομα, κειμαι ἐπὶ ὅς προσποιεῖται καὶ πλουσίος εἶμι ἢ εἶμι, καὶ ἀνδρείος, καὶ ποιεῖ ὅς μὴ ἱκανὸς εἶμι ὑπισχνεσθαι.

5. ¶ They entreated Cyrus to be as eager as possible for the war.

Κυρὸς ὁρῶμαι, ὥς προθυμὸς πρὸς ὁ πόλεμος γινόμεναι.

6. The shortest, and safest, and most honourable way, is, in whatever thing thou wishest to seem to be good, to endeavour to be good in it.

Συντομὸς τε, καὶ ἀσφαλὴς, καὶ καλὸς ὁδὸς ὅ, τι (σὺ) ἀνβουλομαι δοκεῖ ἀγαθὸς εἶμι, τοῦτο καὶ (σε) γινόμεναι ἀγαθὸς πείρω.

7. *Mihi videtur injustus esse, a quocunque quispiam beneficiis affectus, sive amico sive hoste, referre gratiam non enititur.*

CHAP. XII.

A preposition often governs the same case in composition, that it does without it.

1. I Will substitute black instead of white robes.

Πεπλος λευκὸς μελας ἀνταλλαττω.

2. Or I will dismiss you both from the feast.

3. Now I, the same person, am driven from my country, dishonoured, and miserable.

4. Then thinking herself worthy to command the rest. (stand before.)

5. But I associate with gods, I associate with men that are good.

6. Having run through pleasures in their youth, and having hoarded up miseries for their old age.

7. Remember, that if you abide in the same things, those who laugh against you at first, shall admire you at last; but if you be overcome by them, you shall receive double ridicule.

8. There is also another virtue nearly related to the former ones, which they call Amplification.

9. His venerable mother stood by him as he groaned heavily.

10. ¶ He himself, among the rest, put on his shining armour, exulting that he excelled among all the heroes.

11. The island extending itself just over against the harbour, and lying near it makes it safe.

12. Those who are ignorant of wisdom and virtue, but spend their whole time in revels and the like, sink downwards, and err through life.

13. If two consonants chance to be added to a short vowel, they will make the syllable long.

14. Folly, and with it incontinence, are joined to riches and power, and follow with them.

Ἡ ἀμφοτέρους ἀποσεί-
πω^m ὁ συμποσίην.

Νυν αἰμιος αὐτός, οἰκτρός
ἐξέλαυνω χθών.

Τότε δὲ ἀξίω^m πρώστη-
μι¹ ὁ ἄλλος.

Εἴγω δὲ συνείμι μὲν θεούς,
συνείμι δὲ ἀνθρώπους ὁ ἀγα-
θός.

Ὁ μὲν ἡδὺς ἐν ὁ νεότης
διατρέχω,^o ὁ δὲ χαλεπὸς εἰς
ὁ γῆρας ἀποτιθῆμι.^{m6}

Μνησθῆναι, ^{p7} ὅτι εἰαν μὲν
ἐμμένω¹ ὁ αὐτός, ὁ καταγέ-
λας σύ προτέρων, οὗτος σὺ
ἰστέρον θαυμάζω· εἰαν δὲ ἡτ-
τῶ⁵ αὐτός, διπλοῦς πρὸς.
λαμβάνω^m καταγέλας.

Συνέδρος εἰμι ὁ προσκεί-
μαι· ἀρετῇ, καὶ ὁ καλεῖ
Ἀυξήσις.

Ὁ δὲ βαρυστέναχον πα-
ρίσθημι^{m2} ποτὶς μητῆρ.

Ἐν ὃ¹ αὐτὸς δυνά^m νῶρος
χαλκός, κηδύνω ὅτι πᾶς με-
ταπρῆπω ἡρώς.^d

Ὁ νήσος ὁ λιμὴν παρ-
τείνω, καὶ ἐγγὺς ἐπικείμει,
ἐχέρος ποιεῶ.

Ὁ φρονήσις⁸ καὶ ἀρετῇ,⁸
ἀπειρος, εὐωχία δὲ καὶ ὁ
τοιούτος αἰὶ συνείμι,⁸ κατῶ
φείρω,^m καὶ πλανᾶω^m δια-
βίος.⁸

Εἰ συμβαινῶ^d βραχὺς
φωνήεις δύο συμφωνος^{ne} ἐπι-
φείρω,⁵ μακρὺς ποιεῶ ὁ σιλ-
λαβή.

Συντάσσω,⁷ καὶ συνακο-
λουθῶ ὁ μὲν πλούτος καὶ ὁ
δυναστεία ἀνοία, καὶ μετὰ
οὗτος, ἀκολασία.

15. First then, I am right to answer to the first falsehoods, *which have been spoken against me*, and to the first accusers; and then, to the latter falsehoods, and the latter accusers.

16. When thou art about to *consult with any one* about thine own affairs, consider first, how he managed for his own. For he who plans his own business ill, will never advise well about another's.

17. You need not wonder, my friend, for *having been lately with Homer and Euripides*, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

18. Socrates taught his associates to *refrain from things impious, unjust, and shameful*, not only when they might be seen by men, but also when they might be in solitude.

19. Ajax, if you, being mad, killed yourself, why do you blame Ulysses? And lately *you did not even look towards him*, when he came to consult the prophet, nor did you deign to *speak to a man* that was *your fellow-soldier and companion*.

20. Sibimet ipsi multa deesse; *præpositum vero civitati, si non omnia perficiat, quæ civitatis velit, ob id pœnæ subjectum esse, nonne hoc ingens est amentia?*

Πρωτον μὲν οὖν, δικαίως εἰμι ἀπολογεσθαι^δ πρὸς ὁ πρῶτος ἐγὼ ψευδὸς κατηγορεῶ,^ε καὶ πρὸς ὁ πρῶτος κατηγοροῦς· ἐπειτα δὲ, πρὸς ὁ ὕστερον, καὶ ὁ ὕστερος.

Ὅταν ὑπὲρ ὅς σεαυτοῦ^ε μελλῶ^ε τις συμβουλευεῖν,^η σκοπεῖν πρῶτον πῶς ὑπὲρ ὁ ἑαυτοῦ διοικεῖ.^ς Ὁ γὰρ κακῶς διανοομαι^ς ὑπὲρ ὁ ἰδίου,^ρ οὐδέποτε καλῶς βουλευώ^ς περὶ ὁ ἀλλοτρίου.^ρ

Μὴ θαυμάζω,^ς ὡ ἐταίρος, νεώσθι γὰρ Εὐριπίδης καὶ Ὁμήρος συγγινομαι,^ρ οὐκ εἰδὼ^ς ὅπως ἀναπληθῶ^ς ὁ ἔπος,^ς καὶ αὐτομάτως ἐγὼ^ς ὁ μέτρον ἐπὶ ὁ στόμα ἐρχομαι.

Διδάσκω ὁ Σωκράτης ὁ συνων, οὐ μόνον ὅποτε ὑπο ὁ ἀνθρώπος ὄραω, ἀπεχω^ς ὁ ἀνοσίς, τε καὶ ἀδίκος, καὶ αἰσχυρός, ἀλλὰ καὶ ὅποτε ἐν ἐξημία εἰμι.

Εἰ σύ μαινώ,^ρ ὡ Αἴας, σεαυτοῦ φονεῖν, τίς αἰτιάω ὁ Οδυσσεύς; Καὶ πρῶτην οὐτε προσέλεπώ^ς αὐτός, ὅποτε ἤκω^ς μαντεύομαι,^ς οὐτε προσεπώ^ς ἀξιώ^ς ἀνὴρ συστρατιωτῆς καὶ ἐταίρος.

CHAP. XIII.

Neuters in the plural, have commonly verbs singular.

1. The courts are silent. The stars are moved.

Ὁ μετὰθρον σιγαῖ, Ὁ ἀστρόν κινεομαι.

2. *The chariots were borne along, some through the midst of the enemy themselves.*

3. *After he had bathed, his children were brought unto him.*

4. *In the level and low places there are groves, and streams flow in.*

5. *Bodies appear larger in a mist.*

6. *The good things which you promised to do to us, when you received the money, have been accomplished by you already.*

7. *The sheep follow him, because they know his voice.*

8. *How are the things not good, which men receive from fortune? or again, how are the contrary things not bad?*

9. *Π Objects themselves do not distract men, but opinions about them.*

10. *And these present things show that the multitude are able to inflict not the least of evils, but almost the greatest, should one have been accused among them.*

11. *Riches, honours, titles, crowns, and whatever other things have much external splendour, cannot to a wise man seem exceeding good things, the very despising of which is no moderate excellence.*

12. *Let silence generally prevail, or let necessary things be spoken, and in few words.*

13. *Ye reckon us your coverings, not all the wool that sheep produce, but all the bushes that the mountains and the plains send forth.*

‘Ο δὲ ἄρμα φέρω, ὁ μὲν δι’ αὐτοῦ ὁ πολέμιος.^ε

Ἐπειδὴ δὲ λουώ,^{μδ} φέρω παρ’ αὐτοῦ ὁ παῖδιον.

Ἐν δὲ ὁ λείος καὶ καθήμενος, ἀλσος εἰμι, καὶ ἐπιβήσω ναμα.

Δι’ ὁμιχλῆς ὁ σῶμα μέγας φαίνω.

‘Ὅς ὑπὸσχνομαι² ποιεῶ³ ἀγαθὸς ἐγώ, ὅτε λαμβάνω² ὁ χρέμα,^ρ ἀποτέλλω σὺ ἡδὴ.

‘Ὁ προΐατον αὐτοῦ ἀκούθεω, ὅτι εἰδῶ^{πτ} ὁ φωνῇ αὐτοῦ.

Πῶς οὐκ εἰμι ἀγαθός, ὅσος λαμβάνω ὁ ἀνθρώπος παρὰ ὁ τύχη; ἢ πάλιν, ὁ ἐναντίος πῶς οὐκ εἰμι κακός;

Ταρασσῶ ὁ ἀνθρώπος ἐν ὁ πρᾶγμα ἀλλὰ ὁ περὶ ὁ πρᾶγμα ὁ γοῦμα.

Αὐτοῦ δὲ ὁ δῆλω ὁ παρὼν νυν, ὅτι εἷς ἐγώ, ὁ πολὺς οὐ ὁ σμικρὸς ὁ κακὸς ἐξεργαζομαι, ἀλλὰ σχεδὸν ὁ μέγας, ἐὰν τις ἐν αὐτοῖς ὁ διαλλάττω.^{ρτ}

Πλούσιος, τιμὴ, δόξα, εὐφρανίς, καὶ ὅσος ὁ ἡμέτερος ἐχὼ πολὺς ὁ ἐξῴθεν προσερχώ. δέω,^{ρδ} οὐκ ἂν ὅτι φρονίος ὁ κεῖν^{ωδ} ἀγαθὸς ἐπερὶ δαλ. λω,^ε ἔς ἃ αὐτοῦ^{πρ} ἐν περὶ φρονίως ἀγαθὸς^{νε} οὐ μετρίως.

Σιωπῇ ὁ πολὺ εἰμι, ἡ λαλῶ ὁ ἀναγκαῖος, καὶ ὁ διαολίγος.^ε

Στρώμα δὲ νομίζω οὐχ ὁ πόσος προΐατον φῶ ἐρίον, ἀλλὰ ὁ πόσος φρυγανὸν ἐρίος τε καὶ πεδῖον ἀνιήμι.

14. *My children falling about my knees, lament their mother.*

15. And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and *the walls of the city shall fall of their own accord.*

16. *Domus quidem tibi bene habet, et mancipia omnia, et equi sane, et canes, et prædia, et quæcunque possides pulchre disposita sunt.*

17. *O Stulti, nescientes quantis terminis negotia mortuorum et virorum discreta sunt, et qualia sunt apud nos.*

Τεκνον, δ' ἀμφὶ γονυ^d
πιπτω, κλαίω μητρί.

Καὶ εἰμι, ὡς ἀν σαλπίζω
ὁ σαλπιγξ, ἀναχράζω^e τας ὁ
λαὸς ἅμα, καὶ πιπτω^m αὐ-
τοματος ὁ τειχος ὁ πόλις.

CHAP. XIV.

One substantive governs another, signifying a different thing, in the genitive.

1. TAKE ye the *helmet of salvation* and the *sword of the Spirit*.

2. *His countenance* presents itself unto me, and the *sound of his voice* remains in my ears.

3. The *commencement of his remarks* was *praise of Greece*, and of the *men at Athens*.

4. Of how many *evils* is *ignorance the cause* unto men.

5. But indeed the moon makes manifest unto us, not only the *divisions of the month*, but also those of the *day*.

6. There is, as it seems, no *remedy for anger* but the *serious conversation of a man* our friend.

7. A little time breaks the *connexions of the wicked*; but no length of time can destroy the *friendships of the good*.

8. Nightly visions are not only the *echoes of daily accidents and conversations*, but also the *productions of a remiss habit*.

Ὁ περικεφαλαία ὁ σωτη-
ριον δεχομαι,^s καὶ ὁ μαχαι-
ρα ὁ Πνευμα.

Ὁ προσωπον αὐτος φαι-
νω,^m καὶ ὁ φωνη ὁ ηχος ἐν ὁ
ακοη παραμένω.

Ὁ μὲν ἀρχὴ ὁ λόγος
ἐπαινος εἰμι Ἑλλάς, καὶ ὁ
Ἀθηναῖον ἀνθρώπος.

Ὅσος κακος, αἰτία ὁ αγ-
νοία ὁ ἀνθρώπος.

Ἀλλὰ μὲν, ὁ γε σελήνη
οὐ μὲνεν ὁ νύξ, ἀλλὰ καὶ ὁ
μὲν ὁ μέρος φανερός ἐγώ
ποιεῶ.

Οὐκ εἰμι ὀργή ὡς εἰκω^{m7}
φαρμακον ἀλλ' ἡ λόγος
σπουδαῖος ἀνθρώπος φίλος.

Ὁ μὲν ὁ φαῦλος συνηθεια
ὀλιγος χρόνος διαλυω^s ὁ δὲ
ὁ σπουδαῖος φιλία οὐδὲ ἀν ὁ
πας αἰων ἐξαλείφω.^{5d}

Ὁ νυκτερινος φαντασία οὐ
μονον ὁ μεθημερινος εἰμι συν-
τυχία καὶ ὁμίλια ἀπὸ ηχημα,
ἀλλὰ καὶ ὁ ῥαθυμος συνη-
θεια γέννημα.

9. I am a *deliverer* of men, and an *healer* of passions, but, upon the whole, I desire to be the *prophet* of truth and freedom.

10. He will easily find his leather coat again, and his spade, in the *lees* of his *cask*.

11. For as when a light is present at night, it draws the *eyes* of all to itself, so the *beauty* of *Autolykus* attracts the *regards* of all to itself.

12. The *flowing* of rivers, the *swelling* tides of the sea, the *budding* of trees, the *ripeness* of fruits.

13. ¶ And sailing by, they beheld the *mouths* of the rivers, first of the *Thermodon*, next of the *Halys*, and after this of the *Parthenius*; having sailed by, they came to *Heraclea*, a *Grecian* city, a *colony* of *Megareans*, being in the *country* of the *Mariandyni*.

14. The *end* of *tragedy* and of *history* is not the same, but opposite; in the former you must strike and captivate the hearers, at present, by the most persuasive words; in the latter, by real facts and narrations, you must, always, instruct and persuade those who wish to learn.

15. A resemblance differs from a symbol; inasmuch as the resemblance aims, as much as possible, to represent the *very nature* of the thing, and it is not in our power to vary it; but the symbol is wholly in our power, as existing by our imagination alone.

Ελευθερωτης εμι ὁ ἀνθρώπος, καὶ ἰατρος ὁ παθός, ὃ δὲ ὅλος^π αληθεία καὶ παρρησία προφητῆς εμι βουλομαι.

Ῥαδίως εὑρίσκω ἡ διψήσας αὐτὸς, καὶ ὁ δικέλευα, ἐν ὁ τρυχὲς ὁ πιδός.

Ὡς περ γὰρ ὅταν φεγγὺς ἐν νύξ παρειμι, πᾶς προσάγω ὁ ὀμμα, οὕτω καὶ ὁ Αὐτολύκος καλλὸς πᾶς ἐφέλκω ὁψὶς ἐπὶ αὐτοῦ.^α

Ἰπταμός ἐκρη, θαλάσσης ἀναιήσεις, δένδρον ἐκρυσις, καρπὸς πεπανσίς.^β

Καὶ παραπλεύ, θεωρεῖ^γ ὁ ποταμός ὁ στόμα· πρῶτον μὲν ὁ Θερμῶδων, εἰπεῖτα δὲ ὁ Ἁλῦς, μετὰ δὲ οὗτος^δ ὁ Παρθενίος· παραπλεύ,^ε ἀφικνεσθαι^ς εἰς Ἡρακλεία, πόλιν Ἑλληνίδ, Μεγαρεὺς ἀποικίος, εἰμι ἐν ὁ Μαριανδύνος χώρα.

Ὁ τέλος τραγωδία καὶ ἱστορία οὐ ὁ αὐτός, ἀλλὰ ὁ ἐναντίος· ἐκεῖ μὲν γὰρ δεῖ διὰ ὁ πιδανὸς λόγος,^ς ἐκπληρῶσαι,^ς καὶ ψυχαγωγῶσαι^ς κατὰ ὁ παρειμι,^ς ὁ ἀκουῶ^ς ἐνθάδε δὲ, διὰ ὁ ἀληθινὸς ἐργὸν καὶ λόγος, εἰς πᾶς ὁ χρεῖται, διδάσκω^ς καὶ πειθῶ^ς ὁ φίλος μαθεῶ.^ς

Διαφέρει δὲ ὁ ὁμοίωμα ὁ συμβόλον^ς καθόσιν ὁ μὲν ὁμοίωμα ὁ φύσις αὐτός ὁ πρᾶγμα, κατὰ ὁ δύνατος,^π ἀπεικονίζω^ω βουλομαι, καὶ οὐκ εἰμι ἐπὶ ἐγώ^δ αὐτός μεταπλάσσω^ς ὁ δὲ γε συμβόλον ὁ ὅλος^π ἐπὶ ἐγὼ ἐχω, ἄς καὶ ἐκ μόνος ὑφίστημαι^ω ὁ ἡμετέρος ἐπινοία.

16. Socrates, Homerus, Hippocrates, Plato, *corumque admi*

ratores, quos etiam æque ac deos colimus, tanquam *perfecti* quidam, atque *Dei ministri*.

CHAP. XV.

The primitive pronoun is used, in the genitive, instead of the possessive pronoun.

But whenever any emphasis is required, the possessive alone can be used.

1. I ascend unto *my* Father and *your* Father, and *my* God and *your* God.

2. Send forth *my* people, that they may serve me; if thou be not inclined to send them forth, see then, I will slay *thy* son, which is the first born.

3. This is *my* God, and I will glorify him; *my* father's God, and I will exalt him.

4. In thee *our* fathers trusted, they trusted and thou didst always deliver them. Thou art *my* God from *my* mother's womb.

5. And upon *their* heads were golden crowns, and *their* countenances were as countenances of men, and their teeth as teeth of lions.

6. Never as yet hast thou beheld a virtuous action of *thine own*.

7. It is enough if every one perform *his own* duty.

8. But now Philip has triumphed over *your* indolence and carelessness.

9. And not to think that *thy* sight can extend over many stadia, but that it is impossible for the eye of the Deity to see all things at the same moment.

10. Does it appear that *our* naval armament will be inferior to that of these men?

Αναβαίνω πρὸς ὁ πατήρ
ἐγὼ καὶ πατήρ σου, καὶ Θεὸς
ἐγὼ καὶ Θεὸς σου.

Ἐξαποστέλλω⁵ ὁ λαὸς ἐγὼ
ἵνα ἐγὼ λατρεύω⁵· Εἰ μὲν μὴ
βουλόμεναι ἔξαποστέλλω⁵ αὐ-
τός, ὄρω οὖν, ἐγὼ ἀποκτείνω
ὁ υἱός σου ὁ πρωτότοκος.

Οὗτος εἰμὶ ἐγὼ Θεός, καὶ
δοξάζω αὐτός· Θεὸς ὁ πατήρ
ἐγὼ, καὶ ὁψώ αὐτός.

Ἐπὶ σου ἐλπίζω⁵ ὁ πατήρ
ἐγὼ, ἐλπίζω⁵ καὶ βύω⁵ αὐ-
τός. Ἐκ κοιλίας μητρὸς ἐγὼ
Θεὸς ἐγὼ εἰμὶ σύ.

Καὶ ἐπὶ ὁ κεφαλὴ αὐτός
στεφανὸς χρυσοῦς, καὶ ὁ προ-
σώπον αὐτός ὡς προσώπον
ἀνθρώπου, καὶ ὁ ὀδούς ὡς
ὀδούς λέων εἰμὶ.

Οὐδεὶς πώποτε σέαυτου
ἐργὸν καλὸς θεαομαι.⁷

Ἰκανὸς δὲ εἶν ἕκαστος
ἐκπληρῶ⁵ ὁ ἑαυτοῦ ἐργόν.

Νυν δέ, ὁ μὲν βραθυμίας ὁ
ὑμετέρους καὶ ἀμελεία κρατεῖ
Φιλιππος.

Καὶ μὴ οἶμαι ὁ σὸς μὲν
ὀμμα δύναμαι ἐπὶ πολὺς
σταδίων ἐξικνεομαι, ὁ δὲ ὁ
θεὸς ὀφθαλμὸς ἀδυνάτος εἰμὶ
ἅμα πᾶς ὄρω.

Φαίνω⁵ ὁ ναυτικὸς (στρα-
τεῦμα) ὁ ὑμετέρους λειπώ⁵
ὅς ἐκεῖνος;

11. ¶ And thou shalt rejoice before the Lord *thy* God, thou and *thy* son, and *thy* daughter, *thy* manservant and *thy* maid-servant.

12. In order that *his* heart may not be elevated from *his* brethren, in order that he may not turn away from these commandments, so that he may continue long over *his* kingdom, he himself and *his* sons, among the sons of Israel.

13. Num major es patre nostro?

14. Filius tuus vivit.

Και ευφρανομαι³ εναντιος Κυριου⁸ ο Θεος συ, συ και ο υιος συ, και ο θυγατηρ συ, ο παις συ και ο παιδισκη συ.

Ἴνα μη υψω⁵ ο καρδια αυτος απο ο αδελφος αυτος, ινα μη παραξινω⁶ απο ο εντολη, οπως αν μακροχρονιζω⁵ επι ο αρχης αυτος, αυτος και ο υιος αυτος εν ο υιος Ισραηλ.

CHAP. XVI.

An adjective in the neuter gender, without a substantive, governs the genitive.

1. He came to that *degree* of insolence.

2. For I will never proceed to *such* a misfortune.

3. The Athenians were in this *degree* of preparation.

4. The *greatest* part of the Grecian army was thus persuaded.

5. And it was now the *middle* of the day, and the enemy were not yet visible.

6. Dost thou see the affairs of the Persians, to what a *pitch* of power they have advanced?

7. ¶ *Of the things* that are good and honourable, the gods give *none* without labour and care.

8. Thou desirest *nothing* of a difficult matter, wishing to know what the law might be.

9. Having come to this country, I became herdsman to a stranger, and I have preserved this family to *this* day.

10. And they themselves even

Εξ τσούτου⁸ ερχομαι⁶ υπερηφανεια.

Εγω γαρ ουποτ' εις οδς ειμι¹ συμφορα.

Ο μεν Αθηναιο⁸ εν τσούτου⁸ παρασκευη ειμι.

Ο μεν πολυ⁸ ο Ελληνικος (στρατευμα) ούτως πειθω.

Και ειμι ηδη μεσος ημερα και ουπω καταφανης ειμι ο πολεμιος.

Οραω ο Περσης πρηγμα εις ος δυναμις προχωρω;

Ο μεν ειμι⁸ αγαθος και καλος ουδεις ανευ πονου⁸ και επιμελεια διδωμι ο θεος.

Ουδεις τις χαλσπος ππραγμα επιθυμω, βουλομαι γινωσκω τις ειμι¹ ο νομος.

Ερχομαι⁶ ο εις γα¹ια οδς, βουφερω² ξενος, και οδς σωζω² οικος εις οδς ημερα.

Και αυτος ε⁸ ο επειτα

had *something* of a *delusive hope*, that for the time to come they would not be afflicted by any other disorder.

11. The unseasonable advice. The *unseasonableness* of the *advice*. His celebrated wife. The *celebrity* of his *wife*. The fluctuating sea. The *fluctuation* of the *sea*. His most honoured freemen. The most honoured *part* of his *freemen*. A chosen army. The *choice* part of his *army*.

12. Ova parit in terra excluditque: et plerumque diei in sicco agit.

χρονος ελπίς τις έχω³ κου-
φος μή⁴ αν υπο αλλος
νοσημα ποτε επι διαφθει-
ρω⁵ ροι

‘Ο ακαιρος βουλη. ‘Ο
ακαιρος ο βουλη. ‘Ο περι-
βοητος γυνη. ‘Ο περιβοη-
τος ο γυνη. ‘Ο κυματωδης
θαλασσα. ‘Ο κυματωδης ο
θαλασσα. ‘Ο εντιμος ελευ-
θερος. ‘Ο εντιμος ο ελευθε-
ρος. Επιλεκτος στρατια.
‘Ο επιλεκτος ο στρατια.

CHAP. XVII.

The relative agrees with its antecedent in gender and number. If there come no nominative between the relative and the verb, the relative is the nominative to the verb; but if there do, the relative is governed by some word expressed or understood.

1. THERE was one *Xenophon*, *who* followed.

2. *Liberty*, *which* above all things leads to happiness.

3. They cause the *stars* to appear above our heads in the night, *which* indicate unto us the hours of the night.

4. The great *Jupiter* is in heaven, *who* inspects all things.

5. Do *those things which* will not hurt thee, and reflect before action.

6. Thence he advances to the river *Sarus*, *whose* breadth was three plethra.

7. Having seen the *chariots which* Joseph sent, the spirit of our father *Jacob* revived.

Ειμι στις Ξενοφων ος συν-
ακολουθεω.²

Ελευθερια, οςπερ μαλιστα
προς ευδαιμονια αγω.

‘Ο αστρον εν ο νυξ ανα-
φαινω,⁵ ος εγω ο ωρα ο νυξ
εμφανιζω.

Ειμι μεγας εν ουρανους
Ζευς, ος εφοραω πας.

Πησσω δε ουτος ος σι
μη βλαπτω, λογιζω⁶ δε
προ εργον.

Εντευθεν εξελαυνω επι ο
Σαρως ποταμος ος ειμι ο
ευρος τρεις πλεθρον.

Ειδω ο αμαξα ος αποσ-
τελλω Ιωσηφ, αναζωπυρεω⁵
ο πνευμα Ιακωβ ο πατηρ.

8. Π This is better, to respect equality, *which* always binds friends with friends, and cities with cities, and allies with allies.

9. Such also are hyperboles and plurals; but we shall show in the sequel, the *danger which* they seem to have.

10. The first person, is that in *which* the speaker speaks of himself; the second, in *which* of him to *whom* he speaks; the third, in *which* of another.

11. Why then, said Critobulus, dost thou say this to me, as if it did not depend upon thee to say of me *whatever* thou mayest wish?

12. Socrates acts unjustly, *whom* the state considers gods, not considering.

13. Circumque ipsum omnes ordine instructi sunt, *whom* unusquisque, *quem* ille dedit, non relinquentes.

14. Dirain quandam narras *hominum* stultitiam, *qui* tanto amore anant rem pallidam gravemque.

Ελενος καλος, ισότης τι-
μαω, ὅς φίλος ασι φίλος,
πολις τε πολις, συμμαχος
τε συμμαχος συνδεδω.

Τοιούτους^{ne} πως και ὁ
ὑπερβολη, και ὁ πληθυντι-
κῆς^{ne} δεικνυμι δε εν ἱρ σπαι-
τα ὁ κινδυνος, ὅς εχω σι-
κω.^{m7}

Πρῶτος προσωπον, ἐν
περι ἑαυτου φραζω ὁ λε-
γω^s δευτερος, ὅς περι ὁ
προς ὅς ὁ λογος· τριτος, ὅς
περι ἑτερος.

Τις ουν, φημι ὁ Κριτο-
βουλος, εγω οὗτος λεγω,
ὥστερ ουκ επι συ.ων.^{ne} ὅς-
τις αν βουλομαι, περι εγω
λεγω;

Αδικοω Σωκρατης, ὅς μιν
ὁ πολις νομιζω θεος, εν τι-
μιζω.

CHAP. XVIII.

The Attic and Ionic writers often put the relative, by attraction, in the same case with the antecedent, and sometimes the antecedent in the same case with the relative.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

RELATIVE ATTRACTED BY THE ANTECEDENT.

1. BEING reproved by him for all the evil deeds *which* he committed.

Ελεγχω ὑπο αυτες περι-
τας ὅς πειν^ω πονηρας.

2. But examine separately each *of the things which* the Deity mentioned.

3. *With the treasures which* my father left.

4. This then he sent unto thee, and requests of thee to drink it up this day *with those whom thou lovest best.*

5. The first *of men whom* we know.

6. That he might not then be compelled to break any *of the laws which* he established.

Αλλὰ καθ' ἓν ἕκαστος ἐπισκοπεῖ ὡς ἐπὶ ὁ Θεός.

Συν ὁ θησαυρός ὡς ὁ πατρὸς καταλείπει.⁶

Οὗτος οὖν σὺ πέμπω,⁵ καὶ δεομαι σὺς ἐκπίνω⁶ τήμερον σὺν ὡς μαλα φιλέω.

Πρῶτος^a ἀνθρώπος ὁ ἐγὼ ἰσήμερι.

Ἵνα δὴ μὴ τις ὁ νομὸς ἀναγκάζω^c λυώ⁵ ὁ τιθημι.^{m6}

ANTECEDENT ATTRACTED BY THE RELATIVE.

7. There is no *public office which* he did not sustain.

8. And some of the disciples from Cæsarea came with us, bringing *one Mnaso, a Cyprian, an old disciple, with whom* we should be lodged.

Οὐκ εἰμι ὅστις πωποτε οὐκ ἀρχώ⁵ ἀρχῇ.^a

Συνερχομαι⁶ δὲ καὶ (τις) ὁ μαθητὴς ἀπὸ Καισαρείας σὺν ἐγώ, ἀγώ, παρὰ ὡς ξενίζω,^{5c} Μνάσων τις, Κυπρίος, ἀρχαίος μαθητὴς.

PARTICIPLE AND ADJECTIVE ATTRACTED BY THE SUBSTANTIVE OR PRO- NOUN TO WHICH THEY REFER.

9. In this, I will show, in the first place, *that I have been wise*, in the next place, *prudent*, and then *your best friend*.

10. The gift *of thee alone*.

11. The fortune *of wretched me*.

12. It has been ordained by fate *for most men, when successful, never to be wise.*

Ὡς οὖν δεῖκνυμι πρῶτα μὲν σοφός γεγώς, ἐπειτα σωφρὼν, εἰτα σὺ^d μέγας φίλος.

Ὁ σὸς μόνος^f δῶρημα.

Τυχὴ ἐμὸς τλημῶν.

Ὁ πολὺς μείζω μὴδεποτε, εὖ πρᾶσσω,⁵ φρονεῶ.^a

PROMISCUOUS.

13. ¶ This is *the man whom* you saw.

14. ¶ He sent for another army in addition *to the one which* he had before.

Οὗτος εἰμι ὡς εἶδω ἀνὴρ.

Μεταπέμπω^m ἄλλος στρατεύμα πρὸς ὡς πρὸςθεν ἔχω.

15. He was a brother-in-law of me, a shameless woman; would that he still were so!—once indeed he was.

16. His eunuchs and servants dug a grave for him, when he died; and his wife sits on the ground, having adorned her husband with whatever things she had, and having his head upon her knees.

17. He desired him to come to the army, that they might consult about the castles which they had taken.

18. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examine it, by these rules, which you have.

19. That you should be murderers, and pollute your hands with royal blood—see that it be not villanous at present, and dangerous to you afterwards; for I am not conscious to myself, that I have given you any cause of uneasiness.

20. What then does the God say? For indeed I am not conscious to myself that I am wise, much or little.

21. Philosophis edicere, non fingere nova vocabula, neque nugari de quibus non noruit.

22. Persarum quidem longe pulcherrimus est pater meus, Medorum vero quotquot ego vidi, longe hic meus avus pulcherrimus est.

Δαηζ εμος ειμι κυνωτης,
ει—ποσ' ειμι γη.

Ὁ μὲν ευνουχος καὶ ὁ δε-
ραπῶν αὐτοσ^ς ὀρυσσῶ θηκη
ὁ^δ ἐπέλευσα^ω·^δ ὁ δὲ γυνή
καθήμεναι χαμαι, κοσμεῶ^τ ὡς
εἶχ^ω ὁ ἀνηρ, ὁ λεραλη αὐτοσ^ς
εἶχ^ω ἐπὶ ὁ γονυ^ς.

Ἐπιστελλῶ^ς ἰκῶ αὐτοσ^ς
ἐπὶ ὁ στρατεύμα,^α ὅπως περὶ
ὁ φρουριον ὡς λαμβάνω βου-
λεύω^{μαι}.

Πας φαντασι^α εἶπα^ς εἶπα^ς
μελετω^ν ἐπιλογῶ, ὅτι φαι-
τασια εἰμι, καὶ οὐ φαντασ^ω
ὅπε φανω^{μαι}·^ω ἐπὶ τα εἶπα^ς
ζῶ, ὁ κανων οὐτοσ^ς, ὡς εἶχ^ω.

Αὐτοσ^ς γινομαι^{αι} φονη^ς,
καὶ βασιλεις μαινω^ν· ὁ
ὀξία αἶμα, ὅραω μὴ πρὸς
ὅπε νυν ἀνοσιος, καὶ ὕστερον
συ επικινδυνος εἰμι· οὐ γαρ
τις εμαυτου συνειδευ^ω λι-
πεω^ς συ.

Τις ποτε λεγω ὁ Θεος·
εἰω γαρ ὅη, οὐτε μεγα
οὐτε σμικρον, συνειδευ^ω
εμαυτου σοφος εἰμι.^ς

CHAP. XIX.

A noun of the dual number may have a verb, adjective, or relative plural; but a plural noun can only have a verb, adjective, or relative dual, when it signifies two.

BUT *they two* quickly drew near, urging on their swift steeds.

2. If *the two hands* should turn themselves, or *the two feet* impede each other.

3. *We two* sat thus, answering each other.

4. *We two* examining together, shall perhaps discover it.

5. Why then are you offended against them? for *they both* suffer just punishment.

6. And ye rivers, and earth, and ye *who punish* the dead men, be low.

7. But one thing vexed me not a little; Thesmopolis disturbing me, and teaching me, that *two negatives* make one affirmative.

8. ¶ As when *two torrents* rushing from the mountains, discharge their impetuous streams together into one gulf.

9. Can you tell unto us two where Pluto lives here? For *we are both* strangers lately arrived.

10. And let *these two themselves* be witnesses to this, before the eternal gods, and mortal men.

11. *They two* went reluctant along the shore of the barren sea, and came to the tents and ships of the Myrmidons; and they found

‘Ο δὲ ταχ’ ἐγγυθεν ἐρχομαι,^a ἐλαυνὼ ὤκους ἱππος.

Εἰ δὲ χεῖρ τρεπώμῃ^b ἢ ὅπους ἐμποδίζω ἀλλήλων.

Εγὼ ὥς ἀμειβώμῃ^c ἡμαι.²

Σὺν τε δύο σκεπτομαι σχῆδον ευρίσκω.

Τίς οὖν ἀγανακτῶ κατὰ αὐτός; δίδωμι γὰρ ἀμφοῖν καλὸς ὁ δίκη.

Καὶ ποταμός, καὶ γαῖα, καὶ ὅς^d ὑπενεργθε καμνω^e ἀνθρώπος τιννύμαι.

Πλὴν ἀλλὰ εἰς ἐγὼ λυπέω² οὐ μετρίως· ὁ Θεσμοπόλις ἐνοχλεῶ, καὶ διδάσκω, ὥς ὁ δύο ἀποφασίς, εἰς καταφασίς ἀποτελεῶ.

Ὡς δ’ ὅτε χειμαρρῶς ποταμός,^p κατ’ ὀρεσφί^r ῥέω, ἐς μισγαγκεία συμβαλλώ οὐρεῖμος ὕδωρ.^s

Ἐχω^d ἀν φραζώ^s ἐγὼ Πλουτῶν ὅπου ἐνθαδὲ οἴκω; ξένος γὰρ εἰμι, ἀρτίως ἀφικνεῖμαι.⁷

Τὸ δὲ αὐτός μαρτυροῦσθ^p εἰμι, πρὸς τε θεοῖς^s μακάρ, πρὸς τε θνητοῖς ἀνθρώποις.

Ὅ δὲ ἀέκων βαινὼ ἐπὶ θῖς ἄλς ἀτρυγέτος, Μυρμιδῶν δὲ ἐπὶ τε κλισία καὶ νηὺς ἱκνεομαι.⁶ Ὅ δὲ

him at his tent and his black ship. εὗρισκω παρα τῇ κλισίᾳ καὶ
νῆος μελάς.

12. Quare vero et nos duo extruimus inontes alios super alios, ut habeamus accuratorem prospectum.

13. *Equi mihi fatigati sunt* excitanti populum.

CHAP. XX.

An adjective is often put in the neuter gender, κτημα, commonly, κτημα, πρᾶγμα, and εἶδος, sometimes, being understood.

When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender.

1. THE government of the many is not a good thing.

2. Man is something so hard to be pleased, and querulous, and morose.

3. Wealth is a cowardly and pitiful thing, fond of life.

4. Wisdom alone of possessions is immortal.

5. First then, do thou answer this unto us, if we assert true things, or things that are not true?

6. Yes; for the light was a pleasant thing, and to die, dreadful, and to be avoided.

7. It is not good that man be alone.

8. To learn, is very pleasing, not only to the lovers of wisdom, but also to the rest of men.

9. If Or art thou so wise a man that it has escaped thy observation, that one's country is a thing more deserving of honour, and more to be revered, and holier in its nature, than both mother and father, and the rest of one's progenitors?

Οὐκ ἀγαθὸς πολυκοιζα-
νιη.

Οὕτω δυσάρεστος τις εἰμι
ὁ ἀνθρώπος, καὶ φιλαίτιος,
καὶ δύσκολος.

Δειλὸς ὁ πλούτος, καὶ
φιλοψυχὸς κακός.

Σοφία μόνος ὁ κτήμα
ἀθάνατος.

Πρῶτον οὖν ἐγὼ οὕτως
ἀποκρίνω, ὅτι εἰ ἀληθὲς λέ-
γω, ἢ οὐκ ἀληθὲς.

Ναί· ἡμεῖς γάρ εἰμι ὁ
φῶς, καὶ οὐκ ἐπὶ τῇ νύκτι, δεινὸς
καὶ φευκτός.

Οὐ καλὸς, εἰμὶ ὁ ἀν-
θρώπος μόνος.

Μανθάνω, οὐ μόνον ὁ φι-
λοσοφὸς ἡδύς, ἀλλὰ καὶ ὁ
ἄλλος.

Ἢ οὕτως εἰμι σοφὸς ὥσ-
τε λανθάνωμι⁷ σύ, ὅτι μη-
τηρ⁸ τῆς καὶ πατρὸς καὶ ὁ
ἄλλος προγονὸς ἅπας, τι-
μιος εἰμι πατρὶς, καὶ σεμ-
νός, καὶ ἅγιος;

10. All the poets with one voice sing, that both temperance is a *good thing*, and justice, but a *thing difficult*, and requiring labour.

11. *To imitate, is natural* unto men from boyhood; and in *this respect* they differ from the rest of animals, in that man is a most *imitative* (animal), and acquires the first rudiments of his knowledge through imitation.

12. We received Oedipus, and those with him, when unfortunate, and we have done *many* other *friendly* and *honourable things* to the Thebans.

13. I speak *those things which* I have seen with my father, and ye do *the things which* ye have seen with your father.

14. *That thing which* a pilot is in a ship, a charioteer in a chariot, a leader in a chorus, law in a city, a general in an army, the *same thing* is God in the world.

15. *To depart* from men is *nothing dreadful*, if there are gods; for they would not encompass you with *evil*; but if either there are none, or they do not care for human affairs, *what* is it to me to live in a world void of gods, or void of providence?

16. Since it is a *difficult thing* to maintain even one man in idleness, and still far *more difficult*, a whole family; but *most difficult* of all, to maintain an army in idleness.

17. Hi multa quidem dicunt atque præclara, sed nihil intelligent.

Πας ὁ ποιητὴς ἐξ εἰς στομα ἔμνεω, ὡς καλὸς μὲν ὁ σωφροσύνη τε καὶ ὁ δικαιοσύνη, χαλεπὸς μὲν τε, καὶ ἐπιπονος.

Ὅπερ μιμῶμαι, συμφύτος ὁ ἀνθρώπος ἐκ παισὶν εἰμι· καὶ οὗτος διαφέρω ὁ ἄλλος ζῶν, ὅτι μιμητικὸς ἐστίν, καὶ ὁ μαθησὶς ποιεῖ δια ὁ μιμησὶς ὁ πρῶτος.

Ὁ Οἰδίπους, καὶ ὁ μετὰ ἐκεῖνος, ἐκπιπλω ὑποδελχομαι, καὶ ἕτερος πολὺς ἐγὼ ὑπαρχῶ φιланθρώπος καὶ ἐνδοξος πρὸς Θηβαίους.

Εγὼ ὅς ὄραω παρὰ ὁ πατήρ ἐγὼ, οὗτος λαλεῖ, καὶ σὺ οὖν ὅς ὄραω παρὰ ὁ πατήρ σὺ, οὗτος ποιεῖ.

Ὅσπερ ἐν νηὺς κυβερνήτης, ἐν ἄρμα δε ἵνιοχος, ἐν χορὸς δε κορυφαίος, ἐν πόλεις δε νομός, ἐν στρατοπέδον δε ἡγέμων, οὗτος Θεὸς ἐν κόσμος.

Ὁ δὲ ἐξ ἀνθρώπος ἀπερχομαι, εἰμὲν θεὸς εἰμι, οὐδεὶς δεινός· κακὸς γὰρ σὺ οὐκ ἀν περιβαλλῶς ἢ τίς ἐστις οὐκ εἰμι, ἢ οὐ μέλει αὐτῆς ὁ ἀνθρώπειος, τίς ἐγὼ ζῶ ἐν κόσμος κενὸς θεός, ἢ προνοία κενός;

Ὡς χαλεπὸς μὲν καὶ εἰς ἀνθρώπος ἀργὸς τρέφω, πολὺ δ' ἐτι χαλεπὸς οἶκος ὁλος· παρὰ δε χαλεπὸς στρατία ἀργὸς τρέφω.

18. *Perniciocissimum* est, non modo domum suam destruere, sed etiam corpus et animam.

CHAP. XXI.

An adjective or participle is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.

1. THE remaining tribes continue practising these exercises among one another.

2. Their seven brave children having died, whom Adrastus, king of the Argives, led.

3. I opened, and I behold a child bearing a bow, also wings and a quiver.

4. O children, overshadowed with suppliant boughs.

5. Receive the two children of my brother, the most beautiful of the gods.

6. O my child, unhappy above all men.

7. How deep you slept, O son, who did not leap up? But how then did Ulysses escape?

8. I say that expression is the interpretation (of thought) by a fit appellation, which has the same power in poetry as in prose.

9. Teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

10. ¶ Remember these things, my dear son, and having gone within the walls, repel the fierce hero,

Ὁ μὲν γὰρ φυλῇ, διαγωνίζομαι⁸ οὗτος^{ne} πρὸς ἀλλήλων^a διατρίβω.

Θνησκῶ⁸ ἑπτα γενναίους τέκνον⁸, ὃς Ἀργεῖος ἀναξὶς Ἀδραστος ἄγω.⁶

Ἀνοίγω,⁵ καὶ βρεφὸς μὲν ἑσθλῶ, φέρω τοξόν, πτερυγί⁸ τε καὶ φαρέτρην.

Ὁ τέκνον ἱκτηρίου κλάδος ἐκστρέφω.⁷

Ἵποδῆχομαι^{ms} ὁ ἀδελφός ὁ τέκνον δύο, ὁ καλὸς ὁ θεός.

Ὁ τέκνον, περὶ πας καμμόρος φως.

Ὡς βαδύς^a κοιμάω,^{ms} ὡς τέκνον, ὃς οὐκ ἐκδύει⁸· Ὁ δὲ οὖν Ὀδυσσεύς πως διαφύγω;

Λέγω λέξις εἰμι ὁ ὄνομασιν⁸ ἐξηγησία, ἵς^{ms} καὶ ἐπὶ ὁ ἐμμετρὸς^{ms} καὶ ἐπὶ ὁ λόγος^{ms} ἔχω ὁ αὐτὸς δύναμις.

Μαθητεύω⁸ πᾶς ὁ ἔθνος, βαπτίζω αὐτὸς εἰς ὁ ὄνομα ὁ πατρός, καὶ ὁ υἱός, καὶ ὁ ἅγιος πνεῦμα.

Ὅς μίαν^{ms} φίλος τέκνον, ἀμυνῶ δὲ ἐχθρὸς ἀνὴρ, τειχὸς⁸ ἐντὸς εἰμι,⁸ μηδὲ

nor stand as an antagonist to this man; for if he shall have slain thee, my *beloved offspring*, whom I myself brought forth, swift dogs will devour thee, far away from both of us, at the ships of the Greeks.

11. When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful *soul*, thou art gone then, *having left us*!

12. *States* have made death the punishment for the greatest crimes, as not *being able to restrain* injustice by the fear of a greater evil.

13. *The barbarians* are, by nature, fond of money, and *despising* dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

14. *Gentes* ambulant in vanitate

προμος ἰστημι^m αὐτος· εἰ-
περ γὰρ σὺ κατακτείνω,^{6c}
φίλος θαλός, ὃς τικτώ⁶ αὐ-
τός, ἀνέσθι σὺ μέγα ἐγώ,⁸
Ἀργεῖος παρὰ νηὺς, κύων
ταχύς κατέδω.^{m1}

Ἐπεὶ δὲ εἶδω² ὁ γυνή
χαμαι καθήμεναι, καὶ ὁ νε-
κρὸς κείμεναι, δακρυῶ τε ἐπὶ
ὁ παθὸς,^d καὶ ἐπώ,⁶ φευ,
ὦ ἀγαθὸς καὶ πιστὸς ψυχή,
οἰχομαι δὴ ἀπολείπω⁶ ἐγώ.

Ὁ πόλις ἐπὶ ὁ μέγας
ἀδικημά^d ζημία θανάτος
ποιεῶ, ὥς οὐκ ἀν, μέγας
κακὸς φόβος, ὁ ἀδικία
παύω.^{3g}

Φύσις, τὸ βαρβαρὸν φι-
λοχρηματόν, καὶ κινδύνο⁸
καταφρονεῶ,⁵ ἡ διὰ ἐπι-
δρομῆς καὶ ἐφοδὸς ὁ χρεῖ-
ωδῆς^{ne} πρὸς ὁ βίος περιζῶ,^m
ἡ μέγας μισθός⁸ ὁ εἰρηνη
ἀντικαταλλάττω.^m

sensus sui, alienati a vita Dei.

CHAP. XXII.

Two or more substantives singular have a verb, adjective, or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter.

1. A fox and a goat, *being thirsty*, descended into a well.

2. A bat, a bramble, and a cormorant, *having formed* a partnership, resolved to lead a trading life.

Ἀλώπηξ καὶ τραγὸς, δι-
ψῶν, εἰς φρεᾶς καταβαίνω.⁶

Νυκτερίς, καὶ βάτος, καὶ
αἰθυία, ἔταιρεία ποιεῶ,^{m5}
ἐμπορικὸς διαγγινώσκω⁶ βίος
ζῶ.

3. *Aulus Manlius and Cornelius Sylla were sent, unto whom Boechus said, that he made war upon the Romans on account of Marius.*

4. *I go away to Cræsus and Sardanapalus, being about to dwell near them.*

5. *Simon Peter, and Thomas, and Nathanael, were together.*

6. *Peter and John answering to them, said, If it be just before God, to hear you rather than God, judge ye.*

7. *And all the men and women were fair.*

8. *Dost thou not see that shame and fear are innate in men?*

9. *As stones, and bricks, and pieces of timber, and tile, when scattered about in confusion, are useful in no respect.*

10. ¶ *We are present for the purpose of deliberating respecting war and peace, which possess the greatest influence in the life of men.*

11. *For indeed this very earth, and the stones, and the whole place here, are injured and wasted.*

12. *And his mother said to him, Son, why didst thou thus to us? behold thy father and I grieving and sorrowing were seeking thee.*

13. *And the Lord said to Joshua, Lo I give into thy hand Jericho, and her king, being powerful in strength. Now do thou set thy soldiers in a circle round her.*

Πεμπω⁵ Αὐλος Μαλλιος καὶ Κορηλιος Συλλας, ἔς Βοχχος φημι, Ῥωμαίος πολεμῶ⁵ διὰ Μαρίος.

Ἐπὶ ὁ Κρηισες καὶ Σαρδαναπαλος ἀπειμι, πλησίον οἰκῶ αὐτος.

Εἰμι ὁμου Σίμων Πέτρος, καὶ Θωμᾶς, καὶ Ναθαναήλ.

Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκρίνομαι⁵ πρὸς αὐτοὺς ἐπὶ ὁ Εἰ δικαίος εἰμι ἐνωπῶν ὁ Θεός, οὐ ακουῶ μαλόν τῃ ὁ Θεός, κρίνει.⁵

Λευκός ὁ παῖς ὁ ἀνὴρ καὶ ὁ γυνή εἰμι.

Λιδως δὲ καὶ φοβός οὐχ ὄρω εὐφυτός ἀνδρωπός εἰμι;

Ὡςπερ λίθος τε, καὶ πλινθός, καὶ ξύλον, καὶ κέραμος, ἀτακτῶς μὲν θίπτω, οὐδὲν χρήσιμος εἰμι.

Ἦκω ἐκκλητήσιον³ περὶ πόλεμος καὶ εἰρήνη, ἔς μεγας δύναμις ἔχω, ἐν ὁ βίος ὁ ἀνδρωπός.

Ὅδε μὲν γὰρ ὁ γῆ, καὶ ὁ λίθος, καὶ ἅπας ὁ τόπος ὁ ἐνθάδε, διαφθείρω⁵ εἰμι καὶ καταξρώσκω.

Καὶ ἐπὶ πρὸς αὐτοὺς ὁ ἀπὸ αὐτοῦ Τεκνον, τί ποιεῶ ἐγὼ οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ οὐδυναομαι καὶ λυπεῶμαι³ ζητῶ σου.

Καὶ ἐπὶ Κύριος πρὸς Ἰησοῦς, ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριον σου ὁ Ἰερικώ, καὶ ὁ βασιλεὺς αὐτός, δυνατός εἰμι ἐν ἰσχύς. Εὐθεὶς περιστήμι⁵ αὐτοῦ⁴ ὁ μαχίμος κυκλός.

14. No, but *vain glory*, and *pride*, and much *madness*; *these things* burned you to a coal. Ου, αλλα κενοδοξια, και τυφος, και πολυς κορυζα· ούτος συ απανθρακω.

15. *Neptunus*, et *Juno*, et *Minerva* *machinabantur* vincere eum.

16. *Cyrus* et *Cyaxares* cum *instruxissent* (suos) *expectabant*, tanquam, si accederent *hostes*, *pugnaturi*.

CHAP. XXIII.

The genitive case of a substantive is often put absolutely, the former substantive being understood.

The genitive case is often put absolutely, ἔνεκα, χάριν, or some case of τις or εἰς, being understood.

1. LAMPON the son of *Thrasycles*, and *Athenagoras* the son of *Archestratides*, and *Hegesistratus* the son of *Aristagoras*.

2. O unhappy woman, and daughter of an unhappy father.

3. It was *Mary Magdalen*, and *Joanna*, and *Mary the mother of James*, and the other women with them, who told these things unto the apostles.

4. He thereupon took up his abode in the palace of *Cræsus*.

5. Let him bid his mother return to her father's house.

6. For since those who lived before us had descended to the abode of *Hades*.

7. When *Agesilaus* crossed over into *Asia*, and was laying waste the country of the king, *Tissaphernes* made a truce with him.

8. I commend you for your prudence, but hate you for your timidity.

9. They call you happy because of the power of your words.

Λαμπων ὁ Θρασυκλης, και Αθηναγορας ὁ Αρχεστρατιδης, και Ἡγησιστρατος ὁ Αρισταγορας.

Ω δυστηνος, και δυστηνος πατηρ.

Εἰμι ἐς ὁ Μαγδαληνη Μαρια, και Ιωαννα, και Μαρια Ιακωβος, και ὁ λοιπος συν αυτος, ὁ λεγων² προς ὁ αποστολος ούτος.

Ὁ μὲν δὴ διαίτα ἐχω² ἐν Κροισος.

Μήτηρ ἐς πατηρ ἀνωγων ἀπονουμαι.¹

Ἐπει γὰρ ούτος πρὸ ἐγὼ ζωῶς ἐς Ἀδης κατερχομαι.

Ἀγησιλαος εἰς Ἀσία ὅτε διαβαίνω,⁶ και ὁ βασιλεὺς λυμαινώ,^m Τισσαφέρνης ἀνοχὴ συντιθῆμι.^{m6}

Ζηλώ συ ὁ νους, ὁ δὲ δειλά στυγῶ.

Εὐδαιμονίζω συ ὁ λόγος ὁ δυναμῖς.

10. Cyrus having heard this, pitied him *on account of the misfortune.*

11. It is not right to blame this man *for the things that have been omitted*, so much as to commend him *for his ingenuity and diligence itself.*

12. I knew *some of those of the same age as, or a little older than myself.*

13. And that he having taken *some of the fillets*, bound Socrates with them.

14. Leading him out of the way, under some palm trees, he ordered them to spread *some of the Median carpets* under him.

15. He married *one of the daughters* of Adrastus.

16. The fish called Cephalus is *one of those that live in the fens.*

17. The king of the Romans, being now old, goes *to the house of a teacher.*

18. ¶ And often indeed before this, through thy whole life, I have been wont to esteem thee happy *on account of this disposition.*

19. And learn also *from me*, my son, said he, these most important things; you should never run into danger, either in your own person or with your army, contrary to the sacrifices and auguries.

20. And these older men serve in war *no more out of their own country*, but remaining at home, they judge all public and private things.

21. In the tent there was one of the captains, called Aglaitidas; a person who, as to his manner, was *one of the harsher class of men.*

Ὁ Κυρὸς, ἀκούσας, ὁ παῖς οὐκ ἐκτενέω αὐτός.

Οὗτος ὁ ἀνὴρ οὐχ οὕτως αἰτιασθαι ὁ ἐκλείπειν, ὡς αὐτὸς ὁ ἐπινοῖα καὶ σπουδὴ ἀξιοῖτο ἐπαινεῖν.

Ἐγὼ εἶδον τῶν ὁ ἑμὸς ἡλικιωτῆς ἢ ὀλιγοῦς πρεσβυῶς.

Καὶ αὐτὸς λαμβάνων ὁ ταινία ἀναδέω ὁ Σωκράτους.

Ἀπαγὼ αὐτὸς ὁ ὄδος ἔξω, ὑποφαινέσθαι τις, ὁ Μηδικὸς πῖλος ὑποβαλὼν κελεύω αὐτός.

Ἀδελφῆστος δὲ γάμεω θυγατρῆς.

Ὁ ἰχθύς ὁ Κεφαλὸς ὁ ἐν ὁ ἕλος βίωει εἰμι.

Ὁ Ῥωμαῖος βασιλεὺς, γηράσκω γῆ, ἐς διδασκαλὸς φοιτῶ.

Καὶ πολλακίς μὲν δὴ σὺ καὶ πρότερον ἐν πατρὶς ὁ βίος εὐδαιμονίζων ὁ τρυφῶς.

Μανθάνω δὲ ἐγὼ, ὡ παῖς, καὶ ὁδὲ, φημι, ὁ μέγας παρὰ γὰρ ἱερὸν καὶ οἰωνὸς μῆτε ἐν πᾶσι μὴ δέποτε, μῆδὲ ἐν ὁ σίγητι, κινδυνεύω.

Οὗτος δὲ γερῶν σιγᾶσει μὲν οὐκ ἐστὶ ἔξω ὁ ἑαυτοῦ, οἱ δὲ μὲν, οἱ καλῶν ὁ τῶ κοινὸς πατρὸς καὶ ὁ ἰδίου.

Ἐν ὁ σκηνῇ τυγχάνω τις εἰμὶ ὁ ταξιάρχης, Ἀγλαΐτιδας ὀνομασθῆναι, τρυφῶς, ὁ σίγῃ ἀνδρῶν.

22. For I should not be descended from Darius, the son of *Hystaspes*, the son of *Arsames*, the son of *Armæes*, the son of *Teispes*, the son of *Cyrus*, the son of *Cambyzes*, the son of *Teispes*, the son of *Achæmenes*, if I did not take instant vengeance upon the Athenians.

Μη γὰρ εἰμι ἐκ Δαρείου
ὁ Ὑστάσπης, ὁ Ἀρσαμῆς,
ὁ Ἀρμῆς, ὁ Τείσπης, ὁ Κυ-
ρός, ὁ Καμβύσης, ὁ Τείσ-
πης, ὁ Ἀχαιμένης γίνομαι, ἢ
μὴ τιμωρῶμαι Ἀθηναίους.

23. Si velles hospitem impellere, te, cum in urbem ipsius venisses, accipere, quid faceres?

24. Et illic germanæ nostræ, leges quæ apud inferos sunt, haudquaquam benigne te excipient.

CHAP. XXIV.

Adjectives signifying plenty, worth, condemnation, power, difference, desire, memory, knowledge, and their opposites, require the genitive.

Verbals compounded with the privative α, and those ending in ικος, govern the genitive.

1. LIFE is full of many cares.

Πόλυσ μέστος εἰμι ὅπερ ζωῇ φροντίς.

2. The whole world is full of traitors.

Πᾶς ὁ οἰκουμένος μέστος γίνομαι προδοτῆς.

3. Our houses are destitute of friends, but full of assassins.

Στεγὴ φίλος ἐρημός, οἱ δ' ἀπολλύντες πλῆθος.

4. To me then, Socrates, being such a man, seemed to be deserving of honour rather than of death.

Ὑγὼ μὲν δὴ, Σωκράτης, τοιοῦτος εἰμι, δοκέω τιμῇ ἀξίος εἰμι μᾶλλον, ἢ θανάτου.

5. Think that they who conceal are worthy of the same punishment with those who openly commit offences.

Νομίζω ὁ αὐτός εἰμι ζημία ἀξίος ὁ συγχρυπτός ὁ ἐξαμαρτάνων.

6. To be master over sleep, so as to be able both to lie down late and to rise up early, and to take no repose, if there should be any need.

Ὅπως ὁ ὕπνος ἐγκρατὴς εἰμι, ὥστε δύναμαι καὶ ὀψέ κοιμᾶν, καὶ πρόω ἀνίστημι, καὶ ἀγρυπνῶ, εἰ τι δεῖ.

7. You are *guilty of the same ignorance* with others.

8. Doing nothing *at variance* either *with his country* or *his own disposition*.

9. And thou shalt not be *without tasting of all delightful things*, and shalt live *without experiencing troublesome things*.

10. Melampus, the son of Amytheon, appears to me not to have been *ignorant of*, but *well acquainted with*, this sacred rite.

11. ¶ I say that those chiefly are *worthy of praise*, who being nothing at first, nevertheless have advanced themselves to a high station, having appeared *worthy of command*.

12. It is incumbent on a general to be *capable of providing those things* which appertain unto war, and *capable of procuring necessaries* for his soldiers.

13. It is *peculiar to man* to love even those that offend; and this comes to pass, if you consider that they are your relations, and err through ignorance, and unwillingly; and that after a little you shall both die; and, above all, that it did not hurt you; for it did not make your mind worse than it was before.

14. Et quum intueretur omnem Hellespontum. navibus coopertum, omnia vero littora atque Abydenorum campos *hominibus refertos*, ibi se beatum prædicavit.

Ὁ αὐτὸς ἀγνοῖα ὑπεύθυνος εἰμι ὁ ἄλλος.

Οὐδεὶς ἀλλοτρίους ποιεῶ, οὔτε ὁ ἑαυτοῦ πατρίς, οὔτε ἑρπός.

Καὶ ὁ μὲν ἑρπνος οὐδεὶς ἀγευστος εἰμι, ὁ δὲ χαλεπὸς ἀπειρὸς διαξίω. ^{III}

Δοκεῶ ἐγὼ Μελαμπους ὁ Ἀμυθίων, ὁ θυσία οὗτος οὐκ εἰμι ἀδάης, ἀλλ' ἐμπειρὸς.

Φημι οὗτος μαλίστα ἐπαινος ἀξίος εἰμι, ὅσος ὁ μὴδεις ^{DE} ἐξ ἀρχῇ εἰμι, ὅμως ἐπὶ μεγά πρῶχωρῶ, ⁵ ἀξίος-δοκεῶ ⁵ ἀρχῇ.

Παρασκευαστικός ὁ εἰς ὁ πολέμος, ὁ στρατηγός ^A εἰμι χῆρ, καὶ ποριστικός ὁ ἐπιτηδείς ὁ στρατιωτής.

Ἴδιος ἀνθρώπος φίλω καὶ ὁ πλαινῶς οὗτος δεῖ γινώμαι, εἰν συμπροσπιπῇ σοι, ὅτι καὶ συγγένης, καὶ δια ἀγνοία, ² καὶ ἀσκήν ἁμαρτανῶ καὶ ὡς μετὰ ὀλίγος ἀμφοτέρους θνήσκω, καὶ, προ παρ', ὅτι οὐ βλαπῶ ⁵ συ· οὐ γὰρ ὁ ἡγεμονικὸν συ κακὸς ποιεῶ η προσθεν εἰμι.

CHAP. XXV.

The comparative degree requires the genitive, when it is translated by than.

1. THE possession of virtue is *more excellent than wealth*, and *more useful than noble birth*.

2. An honourable death is *more eligible than a base life*.

3. We suffer throughout life, other things *more lamentable than this*.

4. There is a time when silence will be *better than speech*, and there is a time when speech is *better than silence*.

5. If these things be just, they are *better than wise things*.

6. But I think no acquisition *more noble or more splendid* for a man, especially a ruler, *than virtue, and justice, and generosity*.

7. The servant is not *greater than his master*, nor the apostle *greater than he who sent him*.

8. In order to have men obedient, nothing is *more useful than to seem to be wiser than those who are governed*.

9. Whether are these mathematicians *superior as to becoming better than other men?*

10. ¶ Do you wish, tell me, having gone about to inquire of one another, Is there any news? For what can be *more novel than this*, than a Macedonian namely reducing Greece beneath his sway?

11. But if the enterprise appear *greater than the former one*, and *more laborious and more danger-*

Ο αρετή κτήσις πλουτοῦς κρείττων, χρησίμος δὲ ευγενεία εἰμι.

Αἰρετός καλός θάνατος ὁ αἰσχρὸς βίος.

Ἄλλος οὗτος, παρὰ ὁ ζῶν,^a πασχω^{m7} οἰκτρος.

Εἰμι δ' οὐ σιγή λογος κρείττων γινομαι^{6d} ἀν' εἰμι δ' οὐ σιγή λογος.

Εἰ δίκαιος, ὁ σοφὸς κρείττων ὁδε.

Εγὼ δὲ, οὐδεὶς νομιζῶ ἡ ἀνὴρ, ἀλλῶς τε καὶ ἀρχῶν, καλὸς εἰμι κτήμα, οὐδὲ λαμπρὸς, ἀρετῇ, καὶ δικαιοσύνῃ, καὶ γενναιοῦς.

Οὐκ εἰμι δούλος μέγας ὁ κύριος αὐτός, οὔτε ἀποστόλος μέγας ὁ πεμπώ⁵ αὐτός.

Εἰς ὅτε πειθώ^{m6} ἀνθρώπος ἔχω, οὐδεὶς εἰμι ἀνυσίμος, ἡ φρονιμος^a δοκεῖ εἰμι ὁ ἀρχώ⁵.

Ποτέρην προέχω οὗτος ὁ μαθηματικός, πρὸς ὁ βελτίων γινομαι⁶ ὁ ἄλλος ἀνθρώπος;

Ἡ βουλομαι, εἰπε εγὼ, περὶ εἰμι⁶ ἀλλήλων πυθανομαι, λέγω^p τίς καινός; Τίς γὰρ ἀν γινομαι^{6d} οὗτος καινός, ἡ Μακεδὼν ἀνὴρ καταπολέμω ὁ Ἑλλάς;

Εὰν δὲ μέγας ὁ πράξις ὁ προσθέν φαινώ^m καὶ ἐπιτιμώ^m, καὶ ἐπικινδύνος, ἀξίω^m ἡ

ous, to request either that he having persuaded lead us, or having been persuaded, send us away to a friendly country.

12. Besides this is much *more absurd than those things*. For, observing closely, I found those same persons practising the things most contrary to their own words.

13: A short syllable is that which has a short or shortened vowel, not at the end of a word; so that between it and the vowel in the next syllable, there be not *more consonants than one simple one*, but either one, or none.

14. If thou findest any thing *better*, in human life, than *justice, truth, temperance, and fortitude*, being turned with thy whole mind to it, enjoy that which is found the best.

15. My Father, who has given them to me, is *greater than all*; and no one can wrest them out of the hand of my Father.

16. Vides homines dissidentes inter se, et gravius sese tractantes hominibus nihilo dignis.

πειθῶ ἢ γὰρ αὐτοὺς εὐρίσκω, ἢ ἐπειθήσειν, ἐναντίας ὁ αὐτοὺς λόγος ἐπειθήσειν.

Εἰ δὲ πολλοὺς οὕτως ἔκρινες ἀποπέμψας. Ὁ γὰρ αὐτοὺς εὐρίσκω, ἐπειθήσειν, ἐναντίας ὁ αὐτοὺς λόγος ἐπειθήσειν.

Βραχυς εἰμὶ συλλαβῇ ὁ σχῶν βραχυς ὡνησεν ἢ βραχυῶν, μὴ ἐστὶ τέλος λέξις· οὕτως ὡς, μεταξὺ αὐτοῦ καὶ ὁ ἐν ὁ ἔξης συλλαβῇ ὡνησεν, μὴ ὑπαρχῶν συμφωνίαν πολλὰ εἰς ἀπλῶς ἀλλὰ ἤτοι εἰς ἢ μὴδὲ εἰς.

Εἰ μὲν κρείττων εὐρίσκω, ἐν ὁ ἀνθρώπινος βίης, δικαιοσύνη, ἀληθεία, σωφροσύνη, καὶ ἀνδρεία, ἐπὶ ἑκείνους, ἢ ἔξ ὅλος ὁ ψυχῇ στέρω, ὁ κρείττους εὐρίσκω ἀπελαύω.

Ὁ πατὴρ ἐγώ, ὁ διδωμὲν ἐγώ, μέγας πας εἰμι· καὶ οὐδεὶς δύναμαι ἀρπάξω ἐκ ὁ χεὶρ ὁ πατὴρ ἐγώ.

CHAP. XXVI.

Partitives, and words used partitively, comparatives, superlatives, indefinites, interrogatives, and some numerals, take after them the genitive plural.

1. No one of mortals is a happy man.

2. And some of them also fell.

3. The younger of the men.

Θνητῶν οὐδεὶς εἰμὶ εὐδαίμων ἀνθρώπων.

Ὁ δὲ καὶ αὐτοὺς ἀποθνήσκει.

Ὁ νεὸς ἀνθρώπων.

4. Wilt thou avoid, then, both the cities, which are governed by good laws, and the *most orderly of men*?

5. For *who of the Greeks*, and *who of the barbarians*, does not know?

6. They killed near *thirty of the light-armed men*.

7. Not *many of the inhabitants* of the country know, what thing this fable might import.

8. And, what is the *greatest and most glorious of all*, thou seest thine own territory increased, and that of the enemy lessened.

9. But that I may know *every* thing, in *what meats* does he delight?

10. But *some of the enemy* having perceived this, again ran to the river, and discharging their arrows, wounded *a few of the Greeks*.

11. But Alcibiades pursued, having both the cavalry and *one hundred and twenty of the heavy-armed soldiers*.

12. *The rest of his ships*, being forty, he drew up, beneath the wall.

13. ¶ *It is the easiest thing of all* to deceive one's self, for what he wishes, that each one also believes.

14. Upon this, it appeared to Xenophon that they ought to pursue, and *those of the heavy-armed soldiers and targeteers* who happened to be with him guarding the rear, pursued: but pursuing, they took *no one of the enemy*.

15. In this pursuit there fell *many of the foot soldiers*, and about

Ποτερον ουν φευγεῖν ἢ τε ευνομεσθῆ πολις, και ὁ ἀνηρ ὁ κοσμιος;

Τις γαρ οὐκ εἰδέναι ἢ Ἑλλην, τις δὲ ὁ βαρβάρους;

Ἀποκτείνω⁵ ἄγγυς τρι-
κοντα ὁ ψίλος.

Οὐ ὁ περιχωρὸς πολὺς ἰσθμὶ, τις ποτε οὗτος ἢ μυθολογία δύναμαι.

Ὁ δὲ πᾶς μέγας καὶ καλός, ὁ μὲν σὸς χώρα ἀνέξανω ἴσθω, ὁ δὲ ὁ πολέμιος μείνω.

Ὁ δεινὸς δὲ ὅπως εἰδέναι, τις χαιρῶ ὁ ἐδεσμαι;

Ὁ δὲ πολέμιος ὁ μὲν τις αισθανομαι, παλιν τρεχῶ ἐπὶ ὁ ποταμός, καὶ τοῦτον ὀλιγὸς τιστρωσκῶ ὁ Ἑλλην.

Ἀλκιβιάδης δὲ διώκω, ἔχω ὁ τε ἵππευς καὶ ὁ ὀπλίτης εἰκοσὶ καὶ ἑκατόν.

Ὁ δὲ λοιπὸς ὁ ναὺς, τετρακαχόντα εἰμι, ὑπὸ ὁ τειχίς ἀνελκύνω.

Ῥαδιὸς ἅπας εἰμι αὐτὸν ἐξαπαταῶ, ὅς γαρ βουλομαι, οὗτος ἑκάστος καὶ οἰομαι.

Ἐκ οὗτος, Ξενοφῶν δοκέω² διώκτεος εἰμι, καὶ διώκω ὁ ὀπλίτης καὶ ὁ πελταστής ὁ τυγχάνω⁶ συν αὐτὸς οπισθεφυλακῶ⁸ διώκω δὲ οὐδὲς καταλαμβάνω² ὁ πολέμιος.

Ἐν οὗτος ὁ διώξις ὁ πέζος ἀποθνήσκω⁶ πολὺς, καὶ ὁ ἵπ-

eighteen of the cavalry were taken alive in the valley.

16. As are the eyes of bats to the light which is by day, so is the intelligence of our soul to those things which are by nature the most manifest of all things.

17. In Lybia, the Carthaginians govern and the Lybians are governed; which then of these dost thou think to live most pleasantly? Or, of the Grecians, in whom thou art thyself, which seem to thee to rule most pleasantly, those who rule, or those who are ruled?

18. He believed, that those of the persons who associated with him that embraced the things which he approved, would be good friends both to himself and to others.

19. Cum et bruta animalia doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligent, planum est abjectis eos servorum esse similes.

20. Critias quidem omnium in oligarchia avarissimus et violentissimus fuit: Alcibiades autem omnium in statu populari intemperantissimus et petulantissimus et violentissimus.

πένς εν ὁ χαρᾶς ζῶς λαμβάνω ὡς οὐκ αἰδέομαι.

Ὡς περὶ ὁ οὐκ ἐστὶν ἔμμελος πρὸς ὁ φεγγὺς ἔχω, ὁ μετὰ ἡμέρα, οὐκ αἰδέομαι ὁ ἡμέτερος ψυχὴ ὁ νοῦς πρὸς ὁ, ὁ φῶς, φανερός πας.

Εν ὁ Λιβύη Καρχηδόνιος μὲν αἰχμῶ, Λιβύς ὁ δὲ ἀρχῶ οὗτος οὐκ ποτερός ἡδὺς οἶμαι ζῶ; ἢ ὁ Ἑλλήν εν ὡς καὶ αὐτὸς εἰμι, ποτερός συ δοκῶ ἡδὺς, ὁ κρατῶ, ἢ ὁ κρατῶ, ζῶ;

Πιστεύω, ὁ δὲ συνέμει αὐτός, ὁ ἀποδέχομαι ὅσπερ αὐτός δοκιμαζῶ, ἑαυτοῦ τε καὶ ἄλλος φίλος ἀγαθός εἰμι.

CHAP. XXVII.

When εἰμι and γινώμαι signify possession, property, or duty, they govern the genitive.

Verbs of beginning, admiring, wanting, remembering, blaming, valuing, sparing, and the like, with their contraries, govern the genitive.

Verbs derived from comparatives, or in which the idea of comparison is involved, together with many verbs coming from nouns, and equivalent in meaning to the primitive with the substantive verb, require the genitive.

1. It belongs to those who conquer in the battle, to command also.

Ὁ μάχη νικῶν καὶ ἡγεῖται.

2. To use violence then is not *the part of those who practise wisdom*, but to do such things as these is *the part of those who possess strength without reason.*

3. It is *the part of a villain*, that he die, having been condemned; but of a *general*, while fighting with the enemy.

4. It is *the part of those who are involved in the greatest difficulties*, and *destitute of resources*, and held by necessity, and worthless too.

5. But when the victory belonged to *Agésilæus*.

6. I will go to that quarter, whence it appears to me there is an opportunity to *begin the fight.*

7. Unsocial, lawless, homeless is he who *delights in civil, cruel war.*

8. He taught that the tempers which seem to be best, stand most in need of instruction.

9. And they remember with pleasure *their former actions.*

10. For no one of the fugitives in the dangers of battle *blames himself*, but *his general*, and *his comrades*, and *all* rather.

11. And all the citizens and neighbours, both men and women, *shared in the feast.*

12. And entertaining great hopes that he will *surpass all* in the power both of speaking and acting.

13. I saw even the best *overcome by the affections* which they cherished towards their children and their wives.

14. In offering up small sacrifices from small means, he thought

Οὐκ οὖν ὁ φρονήσις ἀσκέως ὅπερ βιάζομαι, ἀλλὰ ὁ ἰσχύς ἀνευ γνώμης ἔχως ὁ τοιοῦτος πρᾶττω.

Κακούργος μὲν εἰμι, κρινώ⁵ ἀποδνησκάω⁶ στρατηγός δέ, μαχομαι ὁ πολεμῖος.

Ἀπορός εἰμι καὶ ἀμηχανὸς καὶ ἀνάγκη ἔχω, καὶ οὕτως πονήρος.

Ἐπεὶ δὲ ὁ νίκη Ἀγησῖλαος γίνομαι.¹³

Ὑγὼ δὲ ἀπειμὶ¹ ἐκείσε, ὅθεν ἐγὼ δοκέω καιρὸς εἰμι ἀρχώ^m ὁ μαχή.

Ἀφρητῶς, ἀδαιμίστος, ἀνέστῃος εἰμι ἐκεῖνος, ὃς πολέμος ἐραμαι ἐπιδήμιος, οὐρύσεις.

Διδάσκω ὅτι ὁ βέλτερος δοκέω εἰμι φύσις μαλίστα παιδεία δεσμαι.

Καὶ ἡδέως μετ' ὁ παλαιὸς πράξις μνάω.¹¹

Οὐδὲ γὰρ ἐν ὁ ὁ πολέμος κινδυνὸς ὁ φεύγω⁸ οὐδεὶς ἐαυτοῦ κατηγορεῖω, ἀλλὰ καὶ ὁ στρατηγός καὶ ὁ (ὡν) πλησίον, καὶ πᾶς μάλλον.

Καὶ πᾶς πολίτης, καὶ ὁ προσχωρὸς ἀνὴρ καὶ γυνή μετεχῶ² ὁ εὐρῆτη.

Καὶ μέγας ἐλπίς ἔχω πᾶς διαφέρω ὅπερ δύναμαι¹ λέγω τε καὶ πρᾶττω.

Ὅρα² ὁ ἐπιθυμία ὁ περιὶ ὁ παῖς καὶ ὁ γυνή ὁ βέλτερος ἡτταομαι.⁸

Θυσία δὲ θυὼς μικρός ἀπο μικρός, οὐδὲν ἡγεομαι μείω¹ ὁ

that he was in no respect *inferior to those who sacrificed much and largely from many and extensive means.*

15. Who will find a flame more powerful than lightning, and a mighty crash *exceeding the thunder.*

16. And he so increased the city that it has become *inferior to none of the Grecian cities.*

17. They, by themselves, contending against those who were *ruling over both all Asia and Europe as far as Macedonia.*

18. Having been unsuccessful, he is not accountable to the state; but having been saved, will rule *this land as usual.*

19. Some time after, Inaros, an African, the son of Psammitichus, slew Achæmenes while administering the government of Egypt.

20. They took still many more alive, both others, and the son of Tomyris, who was leader of the Massagetae.

21. ¶ For who would not admire the courage of those men who endured to leave their country and city, having embarked on board their ships, for the sake of not doing what was ordered?

22. For when any one may have confessed that it belongs to a commander to prescribe what must be done, he has shown that it is the duty of a subject to obey.

23. Who not only themselves neglect neatness of person, but even ridicule those who are careful about it.

24. Whenever the Deity may

απο πολυς και μεγας τε-
λυς^{PN} και μεγας^{PN} βω.2

‘Ὅς δὴ κεραυνὸς κρείσσων
εὗρισκω φλαῦξ, βροντὴ θ’
ὑπερβαλλὼν καρτερός κτυ-
πος.

Καὶ οὕτως αὐξάνω³ ἡ πό-
λις, ὥστε μηδεὶς ὁ Ἕλληνας
πόλις ἀπολείπει.^{P7}

Αὐτὸς, καθ’ ἑαυτοῦ, ἀγ-
νίζομαι πρὸς ὁ κυρίως τῆς
Ἀσίας παρὰ καὶ ὁ Εὐρώπῃ με-
χρὶ Μακεδονία.

Κακῶς πρᾶσσω,³ ὅρχ’
ὑπευθύνος ἡ πόλις, σωζώ,³ ὅς
ἡμοῖς ὅδε κοίτανω χθόν.

Ἀχαιμένης ἐπιτροπὴν
Αἰγύπτου, χρόνος μετέπειτα
φονεῖται⁵ Ἰναρὸς ὁ Ψαμμιτι-
χὸς, ἀνὴρ Αἰγύπτου.

Πολλοὶ ἐπὶ πολὺς ζῶντες,³
καὶ ἄλλος, καὶ ὁ ἡ βασιλεὺς
Τομύρης, στρατηγεὺς Μασ-
σαγῆται.

Τίς γὰρ οὐκ ἐν ἀγνίζομαι⁵
ἀνὴρ ἐκείνος ὁ ἄνθρωπος, ὅς καὶ
ὁ χωρὰ καὶ ὁ πόλις ἐκλείπει⁵
ὁ ὁμῶν,⁵ εἰς ὁ τριηρέως ἐμ-
βαίνω,⁶ ὑπερὶ ὅτις μὴ ὁ κείνῳ
ποιεῖω;⁵

‘Ὅποτε γὰρ τίς ὁμολογεῖται⁴
ὁ μὲν ἀρχὼν εἰμι ὅτις πρὸς-
τατῶ ὅστις χρῆσται, ὁ δὲ
ἀρχὼν⁵ ὅτις πείθω⁴ ἐπιδείκ-
νται.

‘Ὅς οὐ μόνον αὐτὸς ἐνεξία
ἀμελεῶ, ἀλλὰ καὶ ὁ ἐπιμε-
λεσμαι⁵ καταγελαῶ.

‘Ὅταν τις ἀγαθὸς ὁ θεὸς

have bestowed upon me any blessing, never *will I forget him*.

25. I have indeed been often accustomed to wonder at the boldness of those who spoke for them.

26. He *shrunk not from labours*, he *withdrew not from dangers*, he *spared not riches*.

27. There is a city which a man of royal race, called Soras, governed, at the time that Eucratides governed the Bactrians, and the name of the city is Perinuda.

28. He thought that he ought to abstain from drunkenness in the same manner as from madness, and from excess in eating in the same manner as from sloth.

29. Ergone putas, inquit, si quis diligenter curet etiam equestres copias quæ hic sunt, illas longe præstaturas aliis armorum equorumque apparatu, ac ordine, et prompte pericula adversus hostes subeundo, si existimarent, hæc facientes, se laudem ac gloriam consecuturos?

30. Hocceine dicis mi Socrates, inquit, ejusdem esse hominis choro et exercitui præesse?

31. Ne tu, mi Nichomachides, inquit, homines administrandos familiaris rei peritos contempseris.

διδωμι,⁶ οὕτως πότε ἐπὶ λαὸν-
δανω^m αὐτοῦ.

Πολλαχὺς μὲν θαυμάζω⁶
ὁ πολὺς ὁ λεγὼς ὑπὲρ αὐτοῦ.

Οὐ πόνος ὑφίτημι,^m οὐ πόν-
δυνος ἀφίστημι,^m οὐ χρημα-
φειδω.^m

Πολὺς εἰμι ἐς ἀρχῶν² Σωκράτης
ονομα, ἀνὴρ γενεῶς βασιλικῆς,
ὅτε καὶ βακτριῶν ἀρχῶν² Εὐ-
κρατίδης, ὄνομα δὲ ὁ πελὺς
Περινουδά.

Μεθὲν μὲν ἀπεχω^m ὁμοιω-
σιμαί² χρεὶ καὶ μανίᾳ, σι-
τοῦ^p δὲ ὑπὲρ καὶ τοῦ^a ὁμοιω-
ῶς καὶ οὐργίᾳ.

CHAP. XXVIII.

Verbs expressive of any of the senses, except that of sight, govern the genitive.—Verbs of sight govern the accusative.

The Attics and other writers frequently make verbs of hearing, and sometimes those which denote the operations of the other senses, govern the accusative.

1. WONDER not, O Cyrus, if some appear dejected after having heard the things which are announced.

2. Since I indeed hearing some persons praised because they are

Μὴ θαυμάζω, ὦ Κύρος,
εἰ τις σκυθρωπάζω⁵ ἀκούων⁵
ὁ ἀγγελλῶν.⁵

Ὡς ἐγὼ γε ἀκούω τις πα-
νῶν.⁵ ὅτι νομιμὸς ἀνὴρ εἶπαι,

men observant of laws, think that he who knows not what law is, would not justly obtain this praise.

3. Whilst I was a boy, *hearing Homer and Hesiod relating the wars and dissensions, not only of the demigods, but even of the gods themselves.*

4. For if the stag *smell the ground lately disturbed*, he hesitates to proceed.

5. They will be quick-scented if they *scent the hare* in places bare of vegetation, dry, sunny, as the sun is approaching the meridian.

6. But when the evil spirit *smell the smell*, he fled into the most distant parts of Egypt, and the angel bound him.

7. Reflecting upon these things and being dejected, few of them towards evening *tasted food*.

8. Cyrus was delighted with these things; he wishes therefore that thou also *taste them*.

9. Accursed be the man, who eateth bread until evening. And all the people *tasted not bread*.

10. Whereas the honourable and the good, though they desire both gold and fine horses, nevertheless are easily able to abstain from these, so as not *to touch them*, in opposition to what is just.

11. But in the woody places there is a stronger scent than in those bare of vegetation; for the hare running through, and frequently couching, *touches many things*.

12. If therefore any one of you is either inclined *to touch my right*

οἰμαι μὴ ἀν δίκαιως εἶτος τυγχάνω ὁ ἐπαῖνος, ὁ μὴ εἶδεν⁷ τις νόμος εἰμι.

Ἀχρὶ μὲν ἐν παισὶν εἰμι,⁸ ἀκούω Ὅμηρος καὶ Ἡσίοδος πολέμους καὶ στάσις διηγέσθαι οὐ μόνον ὁ ἡμιθεῶς, ἀλλὰ καὶ αὐτὸς ὁ θεός.

Εἰαν γὰρ ὁ ἐλαφὸς σφραγισθῆναι (γῆ) νέωσσι κινεῖται,⁹ δυσώπῃται.¹⁰

Εὐρίν δὲ εἰμι εἰαν ὁ λαγὺς σφραγισθῆναι ἐν τοῖς ψιλοῖς, ξηροῖς, προσήλιος, ὁ ἀστὴρ¹¹ ἐπείμῃ.¹²

Ὅτε δὲ σφραγισθῆναι ὁ δαίμων¹³ ὁ ὀσμὴ φεύγων¹⁴ εἰς ὁ ἀνωτάτος (χωρίον) Αἰγύπτου, καὶ δεῦ¹⁵ αὐτὸς ὁ ἀγγέλος.

Οὗτος ἐννεῶν¹⁶ καὶ ἀθυμῶς ἐχω, ὀλίγους μὲν αὐτοὺς εἰς ὁ ἐσπερα σίτες γένω.¹⁷

Οὗτος ἰδὼ ὁ Κύρος βουλομαι οὖν καὶ σὺ οὕτως γένω.¹⁸

Ἐπικαταρατὸς (εἰμι) ὁ ἀνθρώπος ὅς φαγομαι ἄρτος ἕως ἐσπερα. Καὶ οὐκ ἔγενω¹⁹ πᾶς ὁ λαὸς ἄρτος.

Ὁ δὲ καλὸς καὶ ἁγὸς, ἐπιθυμῶ²⁰ καὶ χρυσίον καὶ ἵππους ἀγαθὰς, ὅμως οὗτος ῥοδίως δυναμὶ ἀπέχω,²¹ ὥστε μὴ ἄπτω²² αὐτοὺς, παρὰ ὁ δίκαιος.

Ἐν δὲ ὁ ὑλῶδης μάλλον ἢ ἐν ὁ φίλος οἶζω, διατρεχω γὰρ ὁ λαγὺς, καὶ ἀνακαθίζω, ἄπτω²³ πολλούς.

Μιτὴ οὖν σὺ ἡ δεξιὸς (χείρ) βουλομαι ὁ ἐμός ἄπτω,²⁴ ἢ

hand, or wishes to gaze upon my eye, while I am yet alive, let him approach.

13. We therefore standing near, both saw the things which were doing, and heard them defending themselves.

14. And indeed I saw also those much-talked-of sights, Ixion, and Sisyphus, and the Phrygian Tantalus suffering.

15. I see much land, and a certain large lake flowing around it, and mountains, and rivers larger than Cocytus and Pyriphlegethon, and very small men.

16. I hear of these things also; but whether they be true, thou, O Mercury, and the poets may know.

17. Point out to me now the famous cities, of which we hear below; Ninus the city of Sardanapalus, and Babylon, and Mycenæ, and Cleonæ, and Ilium itself.

18. A horse fears a camel, and endures not either to see its form or smell its scent.

19. And having caused him to approach, he kissed him; and he smelt the smell of his garments, and blessed him.

20. My father has neglected the land. See, how my eyes are opened because I tasted a small portion of this honey.

21. ¶ I know both the number of the sand and the extent of the sea; I understand moreover a dumb person, and I hear him who speaketh not.

22. Having sallied forth, and

ομμα οὐμος, ζῶας ἐτι, προσείδω⁶ ἐθέλω, προσείμι.

Ἐπιστήμι⁷ οὖν ἐγώ, ὅρῳ⁸ τὲ ὁ γιγνομαι, εἰ καὶ ἀκουω⁹ ὁ ἀπολογεομαι.

Καὶ μὴν καὶ κείνους εἶδω⁶ ὁ μυθώδης,¹⁰ ὁ Ἰξίων, καὶ ὁ Σίσυφος, καὶ ὁ Φρυγὶ Τάνταλος χαλεπῶς ἐχῶ.

Ὅρῳ γῆ πολλῶς, καὶ λίμνη τις μέγας περιέβρω, καὶ ὄρος, καὶ ποταμὸς ὁ Κωκυτός καὶ Πυριφλεγέθων μέγας, καὶ ἀνθρώπους παντὶ σμικρὸς.

Ἀκουῶ καὶ οὗτος¹¹ εἰ δὲ ἀληθὴς εἰμι, σὺ ἂν, ὦ Ἐρμῆς, καὶ ὁ ποιητὴς εἶδω.⁸

Ὁ πόλις ὁ ἐπισήμους ἡδὴ δείκνυμι¹² ἐγώ, ὅς¹³ ἀκουῶ κατὰ ὁ Νίνος ὁ Σαρδαναπάλος, καὶ Βαβυλῶν, καὶ Μυκῆναι, καὶ Κλεωναί, καὶ ὁ Ἴλιον αὐτός.

Καμήλος ἵππος φοβέω,¹⁴ καὶ οὐκ ἀνέχω¹⁵ οὐτὲ ὁ ἰδεῖα αὐτὸς ὅρῳ, οὐτὲ ὁ ὀδμή¹⁶ ὀσφραίνεμαι.

Καὶ ἐγγιζῶ¹⁷ φιλέω¹⁸ αὐτός, καὶ ὀσφραίνεμαι¹⁹ ὁ ὀσμή²⁰ ὁ ἱματίον αὐτός, καὶ εὐλογέω²¹ αὐτός.

Ἀπαλλασσῶ²² ὁ πατήρ ἐγώ ὁ γῆ ἰδέ, οἷσι εἶδω⁶ ὁ ὀφθαλμός ἐγώ ὅτι γευσῶ²³ βραχύς²⁴ τις (μέρος) ὁ μέλι οὗτος.

Εἰδῶ²⁵ δ' ἐγώ φασμας τ' ἀριθμός, καὶ μέτρον²⁶ θαλάσσης, καὶ κωφός²⁷ συνήμι, καὶ οὐ φωνεῶ²⁸ ἀκουῶ.

Ἐπεξερχομαι²⁹ καὶ ὁ οὐρα-

having boldly attacked the rear, they slew many, and compelled a part of them even to fly; until Cnæus having recalled those in the van, exhorted them to halt and engage the enemy.

23. Thou seest Argives, O Charon, and Lacedæmonians, and that half-dead commander Othryades, who is inscribing the trophy with his own blood.

24. Whenever thou mayest be about to apply thyself to any business, secretly remind thyself what sort of business it is.

25. He enacted that we neither taste flesh nor eat beans, turning from the table my pleasantest food; and moreover persuading men not to converse for five years.

26. This is in truth the very evil which I mentioned, for thou hearest a proof of his madness.

27. I heard of these things, and how thou didst appear to have returned to life after having died, and how thou once didst show unto them thy thigh of gold; but tell me this, why did it occur to thee to pass an ordinance, that men eat neither flesh nor beans?

28. An alio quodam sensu illa attigisti?

29. Nequaquam; sed audies comes jam jam miserabiliter ululantes mei causâ, correosque flebilem in modum alis concupientes, quando frequentes sepelient me.

30. Multitudinem autem, Charon, istam vides, navigantes, bellantes, in judiciis versantes, agros colentes, fœnus exercentes, æmper petentes?

για ἄπτω^{ms} θρασείας, πολὺς μὲν νεκρὸς ποιεῶ, ^s μέγας δὲ εἰς καὶ φεύγω^s αὐτὸς ἀνακαζω^s ἕως ὃ Ἰνναῖος ἀνακαλεῶ^{ms} ὃ ἐκ ὁ πρωτοπορεία παρορμαῶ^s ἴστημι^s καὶ συμ-
εαλῶ^s ὃ πολέμιος.

Ἀργεῖος ὄραω, ὦ Χάρων, καὶ Λακεδαιμόνιος, καὶ ὁ ἡμι-
θνής ἐκεῖνος στρατηγὸς Οὐρύ-
αδης, ὃ ἐπιγρᾶφω^s ὃ τῆς-
ταίην ὃ αὐτὸς αἷμα.

Ὅταν ἄπτω^{mi} ἐργὸν μελ-
λω, ὑπομνᾶω^s σεαυτοῦ ὅποι-
ος εἰμι ὃ ἐργον.

Νομοθετῶ,^s μήτε κρέας^p
γεύω,^{mi} μήτε κίαμος ἐσθίω·
ἤνους ἐγώ γε συν ὀφον ἐκτρα-
πέδος ἀποφαίνω εἰς ὃς καὶ
ταῖδ' ὃ ἀνθρώπος εἰς πέντε
εἶτος μὴ διαλεῖσθαι.

Οὗτος εἰμι δητὰ ὃ κακὸς
αὐτὸς εἰς ἐγὼ λέγω, ὃ γὰρ
παράδειγμα^s ὃ μανία^a ἀ-
κούω.

Ἀκούω οὗτος,^s καὶ ὡς
ὀοκίω^{ci} ἀναεῖωⁱ ἀποδύσ-
κω,^a καὶ ὡς χρυσὸς ὃ μη-
ρὸς ἐπιδείκνυμιⁱ ὃ ποτε οὐ-
εἰς· ἐκείνους ὃς ἐγὼ εἶπω,^s
εἰς σὺ ἐπερχομαιⁱ νόμος
ποιτῶ^{ms} μήτε λῆ-
κας,^p μήτε
κίαμος ἐσθίω;

CHAP. XXIX.

The price or measure of any thing is put in the genitive.

The matter of which any thing is made is put in the genitive.

1. THE Thracians purchase their wives from their parents *for a great deal of money*.

2. Nor, if a person younger than thirty years sell, am I to ask *for how much* he sells?

3. *For how much* dost thou offer this one? Merc. *For ten minæ.*

4. Thou mightest in time become a sailor perhaps, or a gardener; and that too, if this person here were willing to part with thee *for two oboli*.

5. Of which things some persons having received small portions from him, gratis, sold them to the rest *for a large sum*.

6. *For what price* is this man? Merc. *For twenty minæ.*

7. The gods sell all good things unto us *for our labours*.

8. Consider, that calmness is sold *for so much*, firmness *for so much*, but nothing is got gratis.

9. The Epidaurians, therefore, inquired whether they are to make the statues *of brass or of stone*; the Pythoness, however, permits neither of these, but *of the wood of the domestic olive*.

10. From this city, the barbarians brought over, on floats *made of skins*, loaves of bread, cheese, wine.

11. ¶ Having seen Philip, the Macedonian, I was not able to contain myself: he was pointed out to

Ὁ Θραξ ὠνεομαι ἡ γυναῖκα παρὰ ὁ γονεὺς χρημα μὲγας.

Μηδὲ ἡν πωλεῖ τρεῖς τριᾶκοντα ἔτος ἐρομαι ὅπως πωλεῖ;

Πόσος οὗτος ἀνακηρύττει; ἘΡΜ. Δεκα μνα.

Ναυτὴς ἀν ἰσως ἡ κηπώρος ἐν καιρὸς γίνομαι¹ καὶ οὗτος, ἡν ἰδὼν σὺ ἀποδιδωμί² οὗτος δὲ ἄνθρωπος ἑσολος.

Ὅς τις μικρὸς μέρος παρὰ ἐκεῖνος προῖκα λαμβάνω,³ πολὺς ὁ ἄλλος πωλεῖ.⁴

Πόσος οὗτος εἰμι; ἘΡΜ. Εἰκοσι μνα.

Ὁ πόντος πωλεῖ ἐγὼ πᾶς ὁ ἀγαθὸς θεός.

Ἐπιλέγω, ὅτι τοσούτος πωλεῖ ἀπαθεία, τοσούτος ἀταραξία, προῖκα δὲ οὐδεὶς περιγίνομαι.

Ἐπερωτῶ⁵ οὖν ὁ Ἐπιδάυριος ποτέρους⁶ χαλκὸς ποιῶ⁷ ὁ ἀγαλμα, ἡ λιθὸς ὁ δὲ Πυθία οὐδέτερος οὗτος εἶω, ἀλλὰ ξύλον ἡμέρος εἰλαία.

Ἐκ οὗτος πόλις ὁ βαρβαρὸς διαγῶ⁸ ἐπὶ σχέδια⁹ διφθέρα, ἀρτες, τυρὸς,¹⁰ εἶνος.

Φιλιππὸς ὁ Μακεδὼν ἐγὼ δεομαι¹¹ οὐδὲ κρατῶ σπᾶν του δυνατός εἰμι ὁ δεικνύμι

me in a certain corner, mending rotten shoes *for hire*.

12. At the entrance there is a paved way *of stone* for almost three stadia.

13. But tell me, said he, why, although making thy corselets neither stronger nor of more expensive materials than the rest, dost thou sell them *for a higher price*?

14. And the moon beneath her feet, and upon her head a crown *of twelve stars*.

15. I would willingly sell thee the Isthmian contests, *for as much as the crown of parsley* is to be bought.

16. Coronam e rosis et croco concertam in unguentum intingens ei misit.

17. Nicias, Nicerati filius, dicitur præfectum fodinis argenti emisse talento.

18. Emi quanti dieis; pecuniam vero deinde solvam.

ὁ δὲ ἐγὼ ἐν γωνίῳ τῆς, μακροῦς ἀκροῦμαι ὁ σαφὲς ὁ ἔπαθμα.

Κατὰ μὲν εἰσοδὸς, στρωγυμνῶ εἰμι ὁδὸς λίθος τρεῖς σταδίων τρεῖς μαλίστα στή.

Ἀπαξ, φημι, λέγω' ἐγὼ δια τῆς οὐτὲ ἰσχυροῦς οὐτὲ πολυτελεῖς ὁ ἄλλος ποίω ὁ θωραξ, πολὺς πωλεῶ;

Καὶ ὁ σελήνη ἱστασθαι ὁ πους αὐτοῦ, καὶ ἐπὶ ὁ κεφαλῇ αὐτοῦ στεφανὸς ἀστῆς δώδεκα.

Ὁ δὲ Ἰσθμιοῦς ἀποδοῦμαι ἂν ἡδυνῶς ἔσας ὁ ὁ σελάνων στεφανὸς εἰμι ὡντος.

CHAP. XXX.

Passive verbs have a genitive of the agent after them, which is governed by a preposition expressed or understood.

1. No action worthy of mention *was performed by them*.

2. Whatever is fit *to be done by God*, it is impossible for man to avert.

3. For no one ever complained that he *was deprived* of any thing *by Agceilaus*.

4. It is evident that if he shall depart farther, we *shall be frozen by the cold*.

Πραῖσσω³ ἀπο αὐτοῦς οὐδεὶς ἐργὸν ἀξιολογός.

Ὅστις δεῖ γινομαί⁶ ἐκ ὁ Θεός, ἀμηχανὸς ἀποτρεπώ³ ἀνδρῶπος.

Ἵπερ γὰρ Ἀγχεσίλαος στεργομαι μὲν οὐδεὶς οὐδεὶς⁶ πώποτε ἐγκαλῶ.³

Δηλὸν εἰμι ὅτι ἐν πρὸς αὐτῶν, ἀποσηγησώ³ ἵπερ ὁ ψυχός.

5. That the citizens *might not be infected with vice by strangers.*

6. Say that thou *wilt be injured by us* in nothing, my child.

7. For it is intolerable, my friends, *to be laughed at by enemies.*

8. I seek truth, *by which* no person *was* ever as yet *injured*; he, however, is injured, who remains in his error and ignorance.

9. Such things as these *are done by bad poets* of themselves, and *by good ones* for the actors.

10. How is Medea willing *to be left alone by thee?*

11. Thou liest, O Agamemnon, *murdered by thy wife* and *by Ægysthus.*

12. For when Agamemnon breathed forth his life, *having been wounded on the head by my daughter.*

13. ¶ But there were some, that *were even secretly taken away by the Athenians* who brought succour from the borders, and saved.

14. It is impossible, then, O ferryman, that thou see all things accurately one by one; for it would be the delay of many years; besides, I should *be proclaimed as a runaway by Jupiter.*

15. Thou also having thrown off the Macedonian cloak, didst put on, as they say, a Persian garment, and thoughtest thyself worthy *to be adored by Macedonians, by free-men.*

16. For do not all thus appear *to thee to be composed of two*

Ὅπως μὴ βλάβουργια ὁ πολίτης ἀπο ὁ ξένος ἐμπλήμι.

Λέγω, ὡς παρὰ ἐγὼ οὐδεὶς^{ne} ἀδικεῶ^m τέκνον.

Οὐ γὰρ γελάω τλητός ἐξ ἐχθρός, φίλος.^f

Ζητέω ὁ ἀλήθεια, ὑφ' ἧς οὐδεὶς πώποτε βλαπτῶ^b βλαπτῶ δὲ ὁ ἐπιμενέας ἐπὶ ὁ ἑαυτοῦ ἀπατή^s καὶ ἀγνοία.

Τοιοῦτος ποιεῶ, ὑπο μὲν ὁ φαῦλος ποιητῆς διὰ αὐτός.^a ὑπο δὲ ὁ ἀγαθός διὰ ὁ ὑποκριτῆς.

Πῶς σὺ μόνος Μήδεια λείπω θέλω;

Κεῖμαι, σὺς ἀλοχὸς σφάζω^b Αἰγισθός τε, Ἀγαμέμνων.

Ἐπεὶ γὰρ ἐκπνέω^s Ἀγαμέμνων βίος, πλησῶ^b θυγατρὶς ὁ ἐμὸς ὑπὲρ καρὰ.

Εἰμι δὲ τις, ἵς καὶ ὑπο ὁ Ἀθηναῖος ὁ ἀπο ὁ ὄριον ἐπιβουλεύ^s κλέπτω^b καὶ διασωζώ.^s

Πᾶς μὲν οὖν σὺ εἰδῶ^b καθ' ἑκάστος ἀκριβῶς ἀμύχανος εἰμι, ὡ πορθέμευς, πολὺς γὰρ ἀνέτος ὁ διατρίβη γινομαι.^b εἰτα ἐγώ^a μὲν κηρυττώ^f δεῖ^t καθάπερ ἀποδραῶ,^f ὑπο ὁ Ζεὺς.

Σὺ δὲ καὶ ὁ Μακεδόνικος χλαμὺς καταβαλλῶ,^b κανδύς, ὡς φημι, μετενδύω,^b καὶ προσκύνω ὑπο Μακεδῶν, ὑπο ἐλευθέρους ἀνὴρ ἀξίω.²

Οὐ γὰρ καὶ πᾶς οὕτω σὺ δοκεῶ συγχέμαι ἐκ δύο,^{da}

parts, soul and body? So that, what is it which prevents that the soul which was from Jupiter, be in heaven, but that I, the mortal part, be with the dead.

17. The people were destroyed, not only *being beaten down by the soldiers, or trampled upon by the horses, but also being oppressed by the crowd.*

18. Quintianus having secretly taken his stand in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Commodus, and called out with a loud voice, that he *was sent to him by the senate.*

19. Pertinax having said such things, encouraged the senate very much; and *being applauded by all, and having received all honour and reverence from them, he returned into the royal court.*

20. *Supercatus a morte.*

21. Oportebat quidem me forsan prolixa dicere, quoad tam multa a te accusatum.

22. Ismenodorus ergo (nam *trucidatus erat a latronibus, juxta Cithæronem,*) gemebat, vulnusque in manibus habebat.

ψυχή και σώμα; ὥστε εἴς ὁ κωλύει εἶμι, ὁ μὲν ψυχὴ ἐν οὐρανὸς εἶμι, ὅσπερ εἶμι ἐκ Ζεὺς, ὁ δὲ ἐστὶν (μέρος) ἐγὼ παρὰ ὁ νεκρός;

Φέρεται ὁ ὄχλος, αὐτὸν βαλὼν ὑπὸ ὁ στρατιώτης, οὐδὲ πατεῖν ὑπὸ ὁ ἵππος, ἀλλὰ καὶ ὑπὸ ὁ πληθὸς ὠδῶν.

Ἐκκρυπτόμενος ὁ Κυντιανὸς ἐν ὁ ὁ ἀμφιδεατρὸν εἰσόδῳ, γυμνασίου ὁ ξιφιδίον, ἐπὶ χρομαί^ο τε αἰφνιδίως ὁ Κομμοδὸς,^δ καὶ μέγας φωνὴ προσέειπεν, ὁ ὑπὸ ὁ συγκλητὸς (βουλῇ) αὐτοῦ^δ ἐπιτίμην.

Τοιοῦτος ὁ Περτιναξέειπεν, ὁ ὑπερεῖδῳ τε ὁ συγκλητὸς (βουλῇ), καὶ πρὸς πᾶς ἐνφριμίζῳ, πᾶς τε τιμῇ καὶ αἰδῶς παρὰ αὐτὸς εὐχαίνῳ,^ο εἰς ὁ βασιλεὺς ἐπαίετο-χομαί^ο αὐλῇ.

CHAP. XXXI.

Adverbs of time, place, quantity, order, exception, and the like, govern the genitive.

Νη and Μα are joined with the accusative; ἀμα and ὁμοῦ with the dative.

1. *Near the wall. Near the water.*

2. I heard *behind me* a great voice as of a trumpet.

Αγχι ὁ στεγός. Αγχι ὁ ὕδωρ.

Ἀκουῶ^ο ὀπίσω ἐγὼ φωνὴν μέγαν ὡς σαλπιγγῆ.

3. *Of these things* perhaps there is now enough.

4. *Without thee* we are afraid to go home.

5. He humbled himself, having become obedient unto death, even the death of the cross.

6. A tragedy could not exist without action, but it might exist without manners.

7. He sends away to the king those whom he took, without the knowledge of the rest of the allies.

8. And the Assyrian having followed as far as he thought it to be safe, returned.

9. There was along the bank of the Euphrates, a narrow passage, between the river and the ditch.

10. To perform his daily functions in that part of the heavens, by being in which, he may benefit us most.

11. As they rested not during the night, they slept until late in the day.

12. The Athenians knowing that they were not concealed, laid down their arms again, except about three hundred men.

13. *By Juno!* the invention is a fine one indeed, O Pistias.

14. No, *I swear by those* of your ancestors who exposed themselves to danger at Marathon.

15. He led them forth at day-break, and having engaged with the enemy, slew many of them.

16. *Early in the morning* they come to the sea, and having gone into the way called Elorina, they proceeded.

Οὗτος μὲν ἴσως ἤδη ἄλγος.

Ἀνευ σύ, οἰκαδὲς ἀπείμι
φουδῶ.^m

Ταπεινω⁵ ἑαυτοῦ, γίνε-
μαι⁶ ὑπηκούος μέχρι θανά-
τος, θάνατος δὲ σταυρός.

Ἀνευ μὲν πράξις οὐκ ἂν
γινομαι^d τραγωδία, ἀνευ δὲ
ἠθὸς γινομαι⁶ ἂν.

Οὗτος ὡς λαμβανώ⁶ ἑπο-
πεμπῶ βασιλεὺς^d κρυφαὶ ἰ
ἄλλος συμμαχος.

Καὶ ὁ μὲν Ἀσσυρίος ὀϊω-
κῶ⁵ ἀχρὶς ὡς ἀσφαλῆς κοί-
μαι² εἰμι, ἀποτρέπω.^{m6}

Εἰμι δὲ παρὰ αὐτοῦ ὁ
Εὐφράτης παροδὸς στενὸς,
μεταξὺ ὁ ποταμὸς καὶ ὁ
ταφρός.

Ἐνταῦθα ὁ οὐρανοῦ ἀνασ-
τρέφω,^m ἐνθα εἰμι⁶ μαλίστα
ἐγὼ ὠφέλειω.^d

Ὡς δὲ ὁ νύξ^a ἀγρυπνεῖω,⁵
καθευδῶ² μέχρι πόρρω ὁ
ἡμέρα.

Γινώσκω⁶ ὁ Ἀθηναῖος ὅτι
οὐ λανθάνω,^a κατατιθημι⁶
παλιν ὅπλον πλὴν τριαχ-
σιοι μαλίστα ἀνηρ.

Νῆ ὁ Ἥρα, κάλος γε, ὦ
Πίστιας, ὁ εὖρημα.

Οὐ, μα ὡς ἐν Μαραθῶν
προκινδυνεύω⁵ ὁ προγονος.

Ἄμα ὁ φῶς ὁ ἐξοδὸς
ποιεῶ,^{m2} συμψαλλῶ⁶ δὲ ὁ
ὑπεναντίας πολὺς μὲν αὐτὸς
ἀποκτείνω.⁵

Ἄμα δὲ ὁ ἔως, ἀφίενε-
μαι πρὸς ὁ θαλασσά, καὶ
εἰσβαίνω⁶ εἰς ὁ ὁδὸς ὁ Ἐλω-
ρινῇ καλέω⁵ πορεύω.^{ma}

17. With his right hand let him seize the reins near the withers, *together with the mane.*

18. ¶ But when they were *near the fortress*, the enemy having sallied forth, put them to flight, and slew a large number of the barbarians, and some of the Greeks who had gone up with them, and they kept pursuing them *until* they saw the Greeks bringing aid.

19. Dost thou see then, said he, *before that grove*, a place which seems to be beautiful, and like a meadow, and illuminated with much light?

20. At first he called himself Nobody; but when he ran off, and was *out of reach of my dart*, he said that he was named Ulysses.

21. No one having sense, fights with his neighbours merely *for the sake of conquering* his opponents; nor sails upon the seas, only *to pass over* them; nor takes up the sciences or arts merely *for the sake of the knowledge itself*; but all men do all things, *on account of the pleasures, honours, or profits which arise* from their works.

22. I think, *by the gods*, that he is intoxicated with the greatness of the things which have been done; but not *indeed* that he chooses to act in such a manner, that the most foolish of those with us may know what he is about to do.

23. Definite mihi, *ad quot usque annos existimare oportet*, homines esse juvenes.

24. Vestes quidem qui commutant, *frigoris eas æstusque causâ* commutant.

Ὁ ὁξία ὁ ἡνία παρὰ ὁ
ακρωμία λαμβάνω ὁμοῦ ὁ
χαιτη.

Ἐπεὶ δὲ ἐγγὺς γινώμαι^α
ὁ χωρίον, ἐκτρέχω^β τρε-
πών^γ αὐτοῦ, καὶ ἀποκτείνω^δ
συχνὸς ὁ βαρβαρος, καὶ
ὁ συναναβαίνω^ε Ἕλληνας,
καὶ διώκω^ς μέχρις ὅς εἰδω^ς
ὁ Ἕλληνας βοήθῃ.

Ὅραω οὖν, φημι, ἐμπροσ-
θε ὁ ἄλσος ἐκείνος, τοῦτος
τις, ὅς δοκεῖ καλὸς τε εἶμι
καὶ λειμωνοειδὴς, καὶ φῶς
πολύς καταλαμπῶ;

Ὁ μὲν πρῶτος^η Οὗτις
ἑαυτοῦ ἀποκαλεῶ^ς, ἐπεὶ δὲ
διαφεύγω^ς, καὶ ἐξῶ εἶμι
βέλος, Οὐδύσσευς ὀνομαζῶ
φημι.

Οὗτε πολεμῶ ὁ πέλαιος
οὐδεὶς, νῆος ἔχω, ἐνεκεν αὐ-
τοῦ ὅτι καταγωνίζομαι^ι ὁ
ἀντιστάσω^ι οὗτε πλέω ὁ
πেলাγός, χάριν ὅτι περραι-
ώμαι^ι μόνον· καὶ μὴν οὐδὲ
ὁ ἐμπειρία καὶ τέχνη αὐτοῦ
ἐνεκα ὁ ἐπιστήμη ἀναλαμ-
βάνω· πᾶς δὲ πρᾶσσω πᾶς,
χάριν ὁ ἐπιγινώμαι^ι ὁ ἐρ-
γὸν ἥδους, ἢ καλὸς, ἢ σιμ-
φῆς^ς.

Ἐγὼ οἶμαι μὲν, νῆ ὁ θεός,
ἐκείνος μεθύω^ν ὁ μεγέθους ὁ
πρᾶσσω^ς οὐ μὲντοιγέ, μα-
Ζεύς, οὕτω προαιρέω^ν πρᾶσ-
σω, ὥστε ὁ ἀνοήτος, ὁ παρὰ
ἐγὼ, εἰδῶ τις μελλῶ ποιεῶ
ἐκείνος.

25. Quis enim, *absque hac*, bonum aliquod discat?

26. Et, *per canem*, O viri Athenienses, certe ego patiebar aliquid tale.

CHAP. XXXII.

Adjectives signifying profit, likeness, obedience, fitness, trust, clearness, decency, facility, and their contraries, and those compounded with σου and ὁμοῦ, govern the dative.

ἔστι taken for ἔχω to have, governs the dative.

All verbs put acquisitively, i. e. verbs of serving, using, rejoicing, obeying, trusting, discoursing, fighting, and the like, with their contraries, govern the dative.

1. THERE is nothing either so serviceable or becoming to men, as order.

2. To thee it will be honorable, and to the state advantageous.

3. One while like to a poor man, and another while to a young man.

4. Having said these things, and others like to these, I descended.

5. Thou art faithful to my wife and to my family.

6. Every tyrant is inimical to liberty, and hostile to laws.

7. It is disgraceful to those nobly born to live viciously.

8. Behold, I am really naked as thou seest, and of equal weight with the other dead persons.

9. Thou then, O son, if thou art wise, wilt entreat the gods to be forgiving unto thee, if in any thing thou hast neglected thy mother.

10. O Hystaspes, and ye others who are present, if you mention it to me, whenever any one of you may have undertaken to marry,

Εἰμι οὐδεις οὕτως οὐδε ευχρηστος οὔτε καλὸς ἀνθρώπος, ὥς ὁ ταῖς.

Σὺ καλὸς εἰμι καὶ ὁ πολὺς ἀγαθός.

Ἀλλοτε μὲν πτωχὸς ἐναλγχιος, ἀλλοτε δ' αὐτὲς ἀνὴρ νεός.

Οὗτος καὶ ὁ παραπλησιος οὗτος ἐπώ,⁶ καταβαίνω.⁶

Πίστος ἀλοχός, ὃ τε ἐμός δόμος⁷ εἰμι.

Τυραννὸς ἀπᾶς ἐχθρὸς ἐλευθερίᾳ, καὶ ὁ νόμος ἐναντίος.

Ζῶ ἀσχερὸς ἀσχερῶς ὁ καλῶς φῶ.⁷⁸

Ἴδου, γυμνός, ὥς ὁρᾶω, ἀληθῶς εἰμι, καὶ ἰσοστάσιος ὁ ἄλλος νεκρός.

Σὺ οὖν, ὦ παῖς, ἀν σὺ φρονεῖς, ὃ μὲν θεὸς παραιτέω^m συγγνωμῶν σὺ εἰμι, εἰ τις παραμελῶ ὁ μήτηρ.⁸

Ὡ Ὑστάσπης, καὶ ὁ ἄλλος δὲ ὁ παρῖμι,⁸ ἢν ἐγὼ λέγω, ὅταν τις σὺ γάμῃς ἐπιχειρῇ,⁵ γινώσκω ὅτι

you will know what kind of *assistant* I will even be *to you*.

11. He who makes most of the same opinion with us, would justly be esteemed very able both in speaking and in acting.

12. *We have no other good but our arms and our valour.*

13. *They to whom it has thus appeared proper, and they to whom it has not, have not the same common sentiment.*

14. His children were brought unto him, for *he had two small sons and one of large size.*

15. Abolishing all those things in which slaves are subservient to their masters, he enjoined only those things in which freemen obey their magistrates.

16. He did not use sleep as a thing that had dominion over him, but as a thing governed by his business.

17. He thought that the gods greatly delighted in the honours they received from the most pious.

18. But I perceive some rather trusting him than any of them.

19. ¶ And they entreat you to be upon your guard lest the barbarians attack you in the night.

20. For neither was Lycurgus long lived, who contended with the immortal gods.

21. Consider, said he, that nothing is nearer (in resemblance) to the death of man than sleep.

22. And they treated Abram well on her account; and *he had sheep, and kids, and asses, and male servants, and female servants, and mules and camels.*

ἔς τις καὶ γὰρ συνεγγὺς σὺ εἰμι.

Ὁ πολὺς ὁμογνώμων ἐγὼ ποίω,⁵ δίκαιος ἀν' ἁετικὸς τε καὶ πρακτικὸς κρίνω ἀν εἰμι.

Εγὼ οὐδεὶς ἄλλος εἰμι ἀγαθὸς εἰ μὴ ὄπλων καὶ ἀρετῇ.

Ὁ δὲ οὕτω δοκῶν⁷ καὶ ὁ μὴ, οὗτος οὐκ εἰμι κοινὸς βουλῇ.

Φέρω⁵ παρὰ αὐτὸς ὁ παῖς ὄν, ὅσο γὰρ αὐτὸς νῆος σμικρὸς εἰμι, εἰς δὲ μέγας.

Ἀφαιρῶ ὅσος δούλος δεσποτῆς ὑπηρετῶ,⁸ προστάττω² ὅσος ἐλευθερὸς ἀρχῶν πεῖθω.¹¹

Οὐ μὴν ὕπνος γὰρ δεσποτῆς, ἀλλὰ ἀρχῶν⁸ ὑπὲρ ὁ πράξις χράω.¹²

Νομίζω² ὁ θεὸς ὁ παρὰ ὁ εὐσεβείας τιμὴ μάλα χαίρω.

Ἀλλὰ (ὄρω) ἐνίοι μάλ' ὄν ἐκεῖνος πιστεύω ἢ τις αὐτός.

Καὶ κέλευω φυλάττω μὴ σὺ ἐπιτιθῇ¹⁰ ὁ νύξ ὁ βαρβαρος.

Οὐδὲ γὰρ οὐδὲ Λυκούργος ὄν εἰμι, ἔς γὰρ θεὸς ἐπουρανίους ἐρίζω.²

Ὑπονοῶ³ δέ, φημι, ὅτι ἐγγὺς μὲν ὁ ἀνθρώπινος θάνατος οὐδεὶς εἰμι ὕπνος.

Καὶ ὁ Ἀβραμ ἐν χράω¹² διὰ αὐτός, καὶ γινώμαι⁶ αὐτὸς προέσταν καὶ μούσχος, καὶ ὄνος, καὶ παῖς, καὶ παιδίσκη, καὶ ἡμίονος, καὶ κάμηλος.

23. For I hear, as perhaps you also do, that those who spoke (in public) in the time of our forefathers, whom all of the present day praise indeed, but are far from imitating, *pursued this mode and custom of managing the government*, that illustrious Aristides namely, Nicias, him that was *my name-sake*, Pericles.

24. Wherefore, seeing these, the life of man *appeared to me* to resemble a long procession and fortune to conduct and arrange each part.

25. For there is somehow this disease in sovereign power, *not to trust friends*.

26. As therefore by these he was elevated to power, at a time when they each thought that he would do something *advantageous for them*, so ought he by these same also to be hurled down again instantly, since he has been clearly convicted of doing all things for his own aggrandizement.

27. *Quibuscunque studiorum non est finis utilis ad vitam, hæc non sunt artes.*

28. *Nec enim constat ei qui agrum sibi egregie conserit, quis nam fructum sit percepturus, nec constat ei qui egregie domum sibi ædificat, quis eam sit habitaturus.*

29. *Legationes undique venerunt, omnibus gratulantibus Romanorum sub Pertinace imperio.*

Ὁ γὰρ ἐπὶ τὸ πρῶτον
ἐγὼ λελυθὲς ἀκούω, ὡς περ
ἴσως καὶ σὺ, ἰς ἐπαινεῖ-
σθαι τὸ παλαιὸν ἄνθρωπος, μι-
μεσθαι δὲ οὐ παντὶ, οὕτως ὁ
πρῶτος καὶ ὁ εἰς τὸ πολὺ
ταῖα χρασθῆναι, ὁ Ἀριστι-
δὴς ἐκεῖνος, ὁ Νικίας, ὁ ὁμω-
νυμὸς ἐμῶντος, ὁ Περικλῆς.

Τοιγαυτὰ, ἐκεῖνος ἴδων,
δοκεῖ εἰς τὸ ἀνθρώπινον
βίος πομπὴ τις μακρὴ πρὸ-
σεῖναι, καὶ χρονοῦ ὡς καὶ
διατάσσῃ ἐκαστὸς ὁ Τυχῇ.

Εἵμαι γὰρ πῶς οὕτως ὁ
κυβερνῆς νοσήμα, ὁ φίλος μὴ
παῖδων. ^α

Ὅσπερ οὖν διὰ τίς τις αἰ-
ετῶς μέγας, ἤτοι ἐκαστὸς
συμπερὶς αὐτοῦ ἑαυτοῦ νο-
μαί² τις πράσσῃ, οὕτως
ἀπειλῶ διὰ τὸ αὐτοῦ τίς τις
καθαίρεται πάντων, ἐπι-
δὴ πάντα ἐνέκα ἑαυτοῦ πε-
ρὶ εὖ ἐξέλεγχω.

CHAP. XXXIII.

The cause, manner, or instrument, is put in the dative.

Sometimes passive verbs have a dative of the agent after them.

Comparatives and superlatives have the measure of excess ποσὶ commonly in the dative, sometimes also in the accusative.

1. BOTH *by her hands, and by filthy living, and by all evils.*

2. He struck a panic *by his contrivance and art.*

3. Sacrifice to God, being splendid not so much *in thy garments as in thy heart.*

4. Men live among the rest of animals like gods, excelling them *by nature, both in body and in mind.*

5. For it had been cut off *with a scymitar by the Egyptians.*

6. But *with brazen and adamantine walls*, as he says, he fortified our country.

7. Has any thing new been decreed *by those below* concerning those here?

8. For base actions are taught *by base persons.*

9. Were these things also agreed upon both *by us and by thee?*

10. Whatsoever evil and base things have been done both *by this man, and by the brothers of this man.*

11. A double wall, of seven or eight stadia, had already been finished *by the Athenians.*

12. The royal cubit is greater than the common cubit *by three fingers.*

13. The practice of justice is

Και χεῖρ, και λυμα,^ρ και πας κακος.

Φοβος ἐμῆαλλω^ς σοφια και τεχνη.

Θεος ἐνω, υπ λαμπρος εἰμι ὁ χλαμυς, ὡς ὁ καρδια.

Παρα ὁ αλλος ζων,^α ὡς περ θεος ὁ ανθρωπος βιω-
τειω, φυσις και ὁ σωμα και ὁ ψυχη κρατιστευω.

Αποκοπτω γαρ κοπις ὑπο ὁ Λιγυπτιος.

Αλλα χαλκος και αδα-
μαντινος τειχος, ὡς αυτος φημι, ὁ χωρα εγω τειχι-
ζω.^ς

Δοκειω σις νεωτερος ὁ κα-
τω περι ὁ ενθαδε;

Αισχρος γαρ αισχρος
πραγμα εκδιδασκει.

Η και ούτος ἰμελογεω^ς
εγω τα και συ

Ὅσος κακος και αισχρος,
και ούτος, και ὁ ούτος ἀδελ-
φος σπιτηδεω.

Διπλος τειχος ἑπτα μεν
η εκτω σταδιον ηδη σπιτε-
λει ὁ Αθηναιος.

Ὁ βασιληιος πηχυς ὁ
μετριος εἰμι πηχυς μεγα-
ς τρεις δακτυλος.

Τοσοντος γαρ χρεισσων

history, exhibiting the wonderful achievements of the Greeks and barbarians, is to that detailing the lamentable and grievous misfortunes of the Greeks, *by so much* is Herodotus more judicious than Thucydides in the choice of his subject.

θαυμαστος εργον δηλω
'Ελλην τε και βαρβαρος
γραφη, ο ο οικτρος και δει-
νος παθος ο 'Ελλην διαγ-
γελλω· τοσούτος φρονιμος
'Ηροδοτος Θουκυδιδης κατα
ο εκλογη ο υποδεσις.

24. O amice Crito, studium hoc tuum magni aestimandum est, si modo cum recta ratione conjunctum sit: sin minus, quanto vehementius, tanto molestius.

25. Una vero causa judicata fuit a Minoe etiam in gratiam.

26. Non enim civilibus dignitatibus, neque generis præcellen-
tia, neque divitiis Deus optimos judicare solet.

CHAP. XXXIV.

An impersonal verb governs the dative.

Χρη and δει, signifying it behoveth, are followed by the accusative with the infinitive.

Δει signifying necessity or want, μελει, μετεσσι, προσηκει, δια-
φερει, ελλειπει, μεταμελει, frequently govern the dative of the
person with the genitive of the thing.

1. I think that *it is* not allowed me when praising, to say any thing of thee which I cannot truly assert.

2. *It is* allowed private persons to curtail their expences, but *it is* not permitted unto tyrants.

3. But let *it suffice* for thee, seeing their works, to reverence and honour the gods.

4. *Does it* then appear to thee to be possible for a man to know every thing which exists?

5. Why *does it* become you to fear these men?

6. *It* becomes him not only as an enemy, but also as a traitor.

7. *Whom it* behoves to seek death

'Ηγουμεαι ουκ εξεστι' εγω
περι συ λεγω επαινεω ουδεις
ος τις αν μη αληθευω.

'Ο μιν ιδιωτης εξεστι ο
δαπανη συντεμνω, ο δε τυ-
ραννος ουκ ενδεχεται.

Αλλα εξαρκει συ ο ερ-
γον αυτος οραω, σεβομαι και
τιμαω ο θεος.

Αρα ουν δοκει συ ανθρω-
πος δυνατος ειμι ο ειμιε πας
επισταμαι;

Τις συ προσηκει ουτος
φοβειω;^m

Ου μόνον ως εχθρος αυ-
τος προσηκει αλλα και ως
προδοτης.

'Ος' χρη διωκειω ο θαια-

by so much better than riches, by how much these last benefit us only while living, whereas the former procures an honourable name for us, when we have ceased to exist.

14. But the other by far the first of his equals in age, in all things.

15. A wall, not weaker than the other wall by much.

16. He thought that those mercenaries were not so much superior to his subjects as inferior in number.

17. Speak out; thou wilt be much more hateful, being silent.

18. ¶ It behoves us to think these things concerning God, who is in power most strong, in beauty most admirable, in life immortal, in virtue most excellent.

19. By how much more men there are in the city, by so much sooner I think that they will be reduced by famine.

20. Come then, let us consider all the things, that have been done by me, one by one; for thus then it will appear most plainly, which of them is bad, and which good.

21. Whatever virtues are said to be among men, thou wilt find, upon consideration, that they all are improved by discipline and study.

22. Though, if I must conjecture by the silence being yet great, and by the cold not yet pinching me, as is usual in the morning, it is not yet midnight.

23. By how much superior the

δικαιοσύνη χρημα, ὅσες ὁ μὲν ζῶν μόνον ὠφελεῖ, ὁ δὲ καὶ τελευτῶν⁵ δοξα παρὰ σκευάζω.

Ὁ δὲ ἕτερος, ὁ ἡλιξ μακρὸς, ὁ παρὰ ἀριστὸς.

Τεῖχος οὐ πολὺς ἀσθενὲς ὁ ἕτερος τεῖχος.

Ἰγίνομαι,² ὁ μὲν μισθοφόρος οὗτος οὐ τοσούτος³ βελτίων ὁ ὑπηκοὸς εἰμι ὅσος⁴ ἐλασσών.

Καταυδαὼν πολὺς⁵ ἐχθρὸς εἰμι σιγῶν.

Οὗτος χρῆν περὶ Θεοῦ διανοεσθαι, δύναμις μὲν εἰμι⁶ ισχυρὸς, κάλλος δὲ εὐπρεπής, ζωὴ δὲ ἀθάνατος, ἀρετὴ δὲ ἀριστος.

Ὅσος δὲ πολὺς ἀνθρώπος ἐν ὁ πόλις εἰμι, τοσούτος ἀνταχὺς λιμὸς αὐτὸς ἡγεομαι ἁλισκώ.⁷

Ἄγω τοίνυν, σκοπεῶ ὁ ἐγὼ πράσσω πᾶς, καθ' εἰς ἕκαστος, οὕτω γὰρ ὅτι μαλίστα ἐήλθες εἰμι, ὥς τις τὸ αὐτὸς ἀγαθὸς εἰμι καὶ ὥς τις κακός.

Ὅσος ἐν ἀνθρώπος ἀρετὴ λέγω, σκοπεῶ⁸ πᾶς μαθησὶς τὸ καὶ μελέτῃ αἰξάνω⁹ ἐρίσσω.

Καὶ τοι εἴγε χρῆν τεκμαιρομαι ὁ σὲ ἡσυχία πολλὸς ἐτι εἰμι, καὶ ὁ κρυὸς μηδὲ πῶ ἐγὼ, το ὀρθρινόν ὥσπερ ἐδῶ,¹⁰ ἀποκινῶ, οὐδὲ πῶ μέσος νύξ¹¹ εἰμι.

Ὅσος δὲ χρηστῶν ὁ δ

as the remedy of the troubles of age.

8. Reflecting upon which things, *it behoves thee not to despise those which are invisible.*

9. The definition is entirely worthy of praise, as having all things which *it behoves a good definition to have.*

10. My friends, an excellent man has come to us, for *it behoves all men now to know this man's deeds.*

11. Tell me plainly thus, what *is this dress, or what need hadst thou of the journey down?*

12. He said that *he would care nothing about your confusion.*

13. *I care nothing for thee.*

14. And *in the latter the bad share*, but it is impossible for the evil to participate in the former.

15. I shall try to make *him* who gave these things to us, never *repent of his journey* to me.

16. ¶ Moreover in the winter *it is not enough for them to cover only the head, and body, and feet; but on the extremities of their hands they have rough gloves.*

17. *It becomes all persons individually to make libations, and to sacrifice and offer first-fruits, chastely and not disorderly, nor carelessly, nor meanly, nor beyond their ability.*

18. *You may use as winter quarters for the army, Lemnos, and Thasos, and Sciathos, and the other islands in this quarter, in which there are harbours, and command all things which it behoves armies to have.*

19. *It behoves thee to hate those*

τος, ὡς ὁ ἐν ὁ γήρας κακὸς φαρμακόν.

Ὅς χρη κατανόωσι πᾶν καταργονεῖ ὁ αὐρατος.

Πανυ επαινος εἰσιος ὁ ὄρος, ὡς πας εχω ὕσος δε ὕγιης ὄρος εχω.

Ανὴρ φίλος, ἡκω¹ ἐγὼ ἀνὴρ ἀγαθός, νυν γὰρ ἡδὴ πας ἀνθρώπος δεῖ εἰδέναι ὁ οὗτος ἐργον.

Λέγω οὕτως ἄπλως, τίς ὁ στολὴ; ἡ τίς^{ne} σὺ ὁ κατω πορεία δεῖ;⁵

Ἐπὼ,⁶ ὅτι οὐδὲν αὐτός μελεῖ^d ὁ ὑμετέρος βορυθός.

Οὐδὲν ἐγὼ μελεῖ σὺ.

Κἀκείνος^p μὲν ὁ φαυλός μετεστί, οὗτος^f δὲ ὁ μοχθηρός αὐδυνατός μεταλαμβάνω.⁶

Ὁ μὲν οὗτος διδωμι⁶ ἐγὼ πειράωμι^m πῶς μὴ ποτε μεταμελεῖ⁶ ὁ πρὸς ἐγὼ ὁδός.

Ἀλλὰ μὴν καὶ ἐν ὁ χειμῶν, οὐ μόνον κεφαλῇ, καὶ σώμα, καὶ πούς ἀρκεῖ αὐτός σκεπαζω^{p7} ἀλλὰ καὶ περὶ ἀκρὸς ὁ χεῖρ χεῖρις δασύς εχω.

Σπενδῶ, καὶ θυω, καὶ ἀπαρχομαι, ἐκάστος^p προσήκει, καθάρως, καὶ μὴ ἐπισεστυμῶνως, μὴδε ἀμελῶς, μὴδε γλισχρῶς, μὴδε ὑπὲρ δύναμις.^a

Ἵταρχεῖ σὺ χειμαδῖος μὲν χραω^m ὁ δύναμις, Ἀθημῶς καὶ Θασῶς, καὶ Σκιαθῶς, καὶ ὁ ἄλλος ὁ ἐν οὗτος ὁ τοπος νησός· ἐν ὅς καὶ λιμὴν καὶ σίτος, καὶ ὅς^a χρη στρατευμα πας ὑπαρχω.

Χρη σὺ μίσσω ὁ ὁ παρὰ νο-

who write things contrary to law, and to *think* no one of such things as these to be small, but every one exceedingly great.

20. Sending out the sheep one by one into the pasture, having commanded the rain, what things *it behoved him to do* for me.

21. The multitude answered unto him, We have heard from the law, that the Christ remains for ever; and how dost thou say that *it behoves the Son of man to be lifted up*?

22. But by your country's gods, my sons, honour each other, if *you have any wish to gratify me*.

23. *Of the duty* however, grounded upon each of the things which have been done, I affirm that *I likewise have my share*.

24. Give *as*, give aurum dicaveris, aliis quidem aliquando possessionem et prædæm dicaveris; deo vero parva est cura aurificum vestrorum.

25. Si bonam amicum paraturi sinas, nos ipsos bonos oportet esse, et dicere bona et facere.

μος γραφῶ, καὶ μηδεις μικρος ἡγομαι εἰμι ὁ τοιουτος, αλλα ἕκαστος ὑπερμεγεθους.

Μονος παρημιῶς ὁ προβατον εἰς τὸ νομη, ἐντελλων δὲ χειρος, ὁ ποσος χζη² πρᾶσσω αὐτος ὑπερ ἐγώ.⁸

Ἀποκρινω⁷ αὐτος ὁ οὐχλος, ἐγὼ ακουω⁵ ἐκ ὁ νομος, ὅτι ὁ Χριστος μενω εἰς ὁ αἰων· καὶ πως σὺ λεγῶ, ὅτι δεῖ ὑψω⁶ ὁ υἱος ὁ ἀνθρώπος;

Ἀλλα πρὸς θεους πατρως, παις, τιμῶ αλλήλων, εἰ τι καὶ ὁρεῶ ἐγὼ χαριζομαι¹ μελεῖ σὺ.

Ὅ μεντοι διακονία, ἐ ἐφ' ἕκαστος⁹ ὁ πρᾶσσω⁷ καὶ ἐμαυτον μετεσσι φημι.

CHAP. XXXV.

The accusative is often put absolutely, κατα being understood.

1. ENDEAVOUR to be, *as to thy* ody, fond of labour, and *as to thy* mind, fond of wisdom.

2. Armed *as to my hand* with this sword.

3. I am distracted *as to my fearful* mind.

4. I venture to be wise *as to human* knowledge.

5. Dost thou wish to kill me *as*

Πειραω³ ὁ μεν σωμα φιλοπονος, ὁ δὲ ψυχη φιλοσοφος.

Ὅπλιζω⁷ δὲ χεῖρ ἐδὲ φασγανον.

Ἐκτεινω⁷ φοβερος φητιν.

Ὅ ἀνθρώπινος σοφία κινδυνεύω εἰμι σοφος.

Μη αναίρεω⁴ ἐγὼ σὺ θελῶ

thou killedst the Egyptian yesterday?

6. A stone of an hundred feet *as to its length*.

7. Or who, being a slave to his pleasures, would not be shamefully affected both *as to his body and his mind*?

8. ¶ They all sailed wounded, one *as to the leg*, another *as to the head*, and another injured *as to some other part*.

9. Moreover, *as to sacrifices*, and temples, and festivals, and sacred enclosures, he devised in what way these shall be.

10. Crito therefore, as often as he collected either corn, or oil, or wine, or fleeces, or any thing else of the things useful for life, which grow in the country, having taken a portion, was accustomed to give it to this person; and as often as he sacrificed, he invited him, and treated him with attention *as regards such things as these*.

11. The one was robust and masculine, and squalid *as to her hair*, full of hardness *as to both her hands*, girt up *as to her robe*, full of white dust as my uncle was whenever he polished stones; the other was very handsome, both graceful *as to her demeanour*, and elegant *as to her attire*.

12. Because the barbarians are more slavish *as to their manner* than the Grecians, and those in Asia than those in Europe, they remain under the despotic government in nothing murmuring.

13. The keen and ready-witted are, *for the most part*, both readily excited to passion; and are

ὁς τροπος αναιρω^ο εχθες ο Αιγυπτιος;

Λιθος, ο̄ μεν μηκος, πους^ε εκατον.

Η τις ουκ αν, ο̄ ηδονη δουλευω, αισχυρως διατιθημι,^{5d} και ο̄ σωμα και ο̄ ψυχη;

Τραυματιας δε πας επιπλεω,² ο̄ μεν ο̄ σκελος, ο̄ δε ο̄ κεφαλη, ο̄ δε αλλος τις (μερος) συντριβω.^{p7}

Θυσια δε, και ιερον, και εορτη, και τεμενος, εξευρισκω^ο ο̄στις τροπος ειμι ο̄υτος.

Ο̄υτος ουν ο̄ Κριτων, ο̄ποτε συγχομιζω^d η σιτος, η ελαιον, η οινος, η εριον, η αλλος τις ο̄ εν αγρος γιγομαι χρησιμος προς ο̄ βιος, αφαιρω⁶ διδωμι⁵ και ο̄ποτε θυω,^d καλεω,² και ο̄ τοιουτος πας επιμελεω.^{m2}

Ειμι ο̄ μεν εργατικος και ανδρικος, και αυχηρος ο̄ κομη, ο̄ χειρ τυλος^p αναπλεως, διαζωννυμι^{p7} ο̄ εσθης, τιτανος κατεγεμω,^ε ο̄ις ειμι ο̄ θειος, ο̄ποτε ξεω^d ο̄ λιθος. ο̄ ετερος δε μαλα ευπροσωπος, και ο̄ σχημα ευπρεπης, και κοσμιος ο̄ αναβολη.

Δια ο̄νε δουλικος ειμι^f ο̄ ηθος ο̄ μεν βαρβαρος ο̄ Έλλην, ο̄ δε περι ο̄ Ασια,^a ο̄ περι ο̄ Ευρωπη,^a υπομενω ο̄ δεσποτικος αρχη, ουδεν δυσχεραινω.

Ο̄ τε οξυς και αγχινοος, ως ο̄ πολυς,^p και προς ο̄ οργη οξυρροπος ειμι. και αετω φε-

borne along bounding, as ships without ballast.

14. And now, O Archias, as far as lies in my power, I do not disgrace Athens.

15. It is more afflicting to have become a poor from a rich man, than not to have been rich *at first*.

16. *At last*, having made the third libations, and having prayed to the gods for good things, they broke up the company in the tent, in order to go to rest.

17. Moreover, as some of the letters are vowels, which perfect a sound by themselves; in the same way we may remark of expressions themselves; some of them *after the manner* of vowels, are of themselves expressive.

18. Altero eorum, de quibus mentionem fecimus, plenus est Timæus, vir *quoad alia*, peritus.

19. Harum artium ego jamdudum cupidus sum; præsertim si sufficerit mihi eadem scientia ad homines bonos *quoad animos*, et pulchros *quoad corpora*.

βω, ὥσπερ ὁ ἀνεξήγητιστος πλοῖον.

Καὶ νυν, Ἀρχίας, ὅ κατὰ ἐμαυτοῦ, οὐ καταισχύνω ὁ Ἀθηναί.

Χαλεπὸς ἐκ πλουσίου πενὴς γίνεσθαι,⁶ ἢ ἀσχημὴ πλουτεῖν.⁵

Τέλος δὲ, ὁ τρίτος σπονδὴν ποιεῖ,² καὶ ἐρχομαι³ ὁ θεὸς⁴ ὁ σῆμας, ὁ σκήνη εἰς κοίτην διαλυῖ.²

Ἔτι, ὅς τρεπὸς ὁ στερεῖον ὁ μὲν εἶμι φωνηεῖς, ὅς καὶ κατὰ ἑαυτοῦ φωνὴ ἀποτέλλει· ὁ αὐτὸς τρεπὸς εἶμι ἐπινεῶ⁵ καὶ ἐπὶ ὁ λῆξις· ὁ μὲν αὐτὸς, τρεπὸς τις ὁ φωνηεῖς, ἔγχεσθαι εἶμι.

CHAP. XXXVI.

Verbs of asking, teaching, doing well or ill, speaking well or ill, taking away, putting on or off, concealing, and the like, are joined with two accusatives, the one of the person, the other of the thing: or with one accusative and an adverb.

1. NEVERTHELESS, answer me, O Minos, for I will ask thee a short question.

2. In the mean time Chrysantas the Persian came, and some others of the alike honoured, bringing deserters. And Cyrus asked the deserters respecting the intelligence they brought from the enemy.

Ὅμως ἀποκρίνω¹ ἐγὼ ὦ Μίνως, βραχύς γάρ τις ἐσθμαι σύ.

Ἐν οὗτος δὲ ἐρχομαι² Χρυσάντας ὁ Περσὴς καὶ ἄλλος εἰς ὁ ὁμοῖμος αὐτομολός· ἀγῶ. Καὶ ὁ Κύρος ἐρωτᾷ³ ὁ αὐτομολός ὅ⁴ ἐκ ὁ πολέμου.

3. But when then will death cover my body? This long life teaches me many things.

4. They teach their servants arts, frequently spending much money upon them, but they neglect themselves.

5. Come then, if I buy thee, what wilt thou teach me?

6. The Thebans did many other injuries unto us.

7. For they never as yet ceased doing many evils unto us.

8. What benefits thou didst promise that thou wouldst confer upon us when thou didst receive the money, have been already performed by thee.

9. He conferred many benefits on the city.

10. O man, act not injuriously to the dead.

11. In order that they, having become powerful both in their bodies and their minds, may both regulate their families well, and act kindly to their friends.

12. Themistocles then uttered many and injurious things against both him and the Corinthians.

13. Sayest thou these things of our general?

14. To treat with fair words him who uses fair words, and to act kindly to him who acts kindly.

15. Be thou valiant, in order that some one of posterity may also speak well of thee.

16. The choruses uttered their sarcasms against no male, but against the females of the country.

17. He deprived my only and beloved son of life.

Ὁ δὲ εἶμος ποτε δὴ θάνατος σῶμα καλύπτω; πολὺς διδάσκω ἐγὼ ὁ πολὺς βίος.

Ὁ μὲν οἰκετὴς ἐκδιδάσκω^π τέχνην, ταμπεὶον πολὺς πώλ-
λας εἰς αὐτὸς ἀργυρίου ἀνα-
λίσκω, ἑαυτὸς δὲ ἀμελεῖ.

Φέρω δὴ, ἢν πρῆμαι σὺ, τίς ἐγὼ διδάσκω;

Θηβαῖος πολὺς μὲν καὶ ἄλλος ἐγὼ ἀδικῶ.⁵

Οὐ γὰρ οὐδέποτε παύω^π πολὺς κακὸς ἐγὼ ποίω.

Ὅς ὑπισχνέομαι² τοῖσι· ἀγαθὸς ἐγὼ, ὅτε λαμβάνω² χρεῖμα, ἀποτέλω σὺ^δ ἡδὴ.

Πολὺς ἀγαθὸς ὁ πόλις ποίω.³

Ἀνθρώπος, μὴ δράω ὁ θνήσκω² κακῶς.

Ἴνα δυνατὸς γίνομαι² καὶ ὁ σῶμα καὶ ὁ ψυχὴ, καὶ ὁ ἑαυτοῦ οἶκος καλῶς οἰκῶ, καὶ ὁ φίλος εὖ ποίω.

Τότε δὴ ὁ Θεμιστοκλῆς ἐκείνους τε καὶ ὁ Κορινθίους πολὺς τε καὶ κακὸς λέγω.²

Οὗτος λέγω σὺ ὁ στρα-
τηγός;

Εὖ λέγω ὁ εὖ λέγω,² καὶ εὖ ποίω ὁ εὖ ποίω.²

Ἀλκιμὸς εἰμι, ἵνα τίς σὺ καὶ οἱ γόνους εὖ ἐπῶ.⁶

Κακὸς ἀγορεύω² ὁ χορὸς ἀνὴρ μὲν οὐδεὶς, ὁ δὲ ἐπιχω-
ρίος γυνή.

Ὁ μόνος ἐγὼ^δ καὶ φίλος παῖς ἀφαιρέω^π ὁ ψυχὴ.

18. They are endeavouring to deprive you of this country.

19. And since we have taken their arms from them, so it is incumbent that we ourselves be never destitute of arms.

20. A large boy, who had a small coat, having stripped another boy small in size, who had a large coat, put on him (the small boy) his own, while he himself put on his (the small boy's.)

21. Do not conceal from me those things which I am going to suffer.

22. But now, since he is no more, I look to thee, that joined with this thy sister, thou hesitate not to slay Ægysthus, the perpetrator of thy father's murder: for it behoves me not any longer to conceal any thing from thee.

23. ¶ Mithridates again appears to them after they had crossed over, having one thousand horsemen, and bowmen, and about four thousand slingers; for he asked so many from Tissaphernes.

24. And Herippidas, always desiring to perform some brilliant achievement, asks from Agesilaus about two thousand heavy-armed soldiers, and as many targeteers besides, and horsemen, both those of Spithridates, and the Paphlagonian, and of the Grecians as many as he could persuade.

25. But tell us, from what did he begin to teach thee the office of a general? And he said, from the very same point with which he even ended; for he taught me the precepts requisite for marshalling an army, and nothing besides.

26. I praise also this law, that

Ὅτις σου ὁ χώρᾳ ἀποστέρει ἐπιχειρῶ.

Καὶ ὥσπερ γε ἐκείνος ὁ ὅπλον ἀφαιρῶ,¹ οὕτως ἐγὼ αὐτοὺς δεῖ μὴ ὁ ὅπλον ποτε ἐρημος γίγνομαι.

Παῖς μεγάλῃ, μικρὸς ἐχὼς χιτῶν, ἑτέρου παις μικροῦ, μεγάλῃ ἐχὼς χιτῶν, ἐκδύω² αὐτοὺς, ὁ μὲν ἑαυτοῦ ἐκείνου ἀμύρω,³ ὁ δὲ ἐκείνου αὐτοῦ ἐνδύμι.⁴

Μὴ ἐγὼ κρυπτῶ⁵ εὐτοὺς ὥσπερ μέλλω πασχω.⁶

Νῦν δὲ, ἥνικα οὐκέτι εἰμι, εἰς σὺ δὴ βλέπω, ὅπως ὁ αὐτοχρεῖς πατριὸς φονὸς ξὺν ἰδῇ ἀδελφῇ μὲν κατεκνεύ⁷ κτενω⁸ Αἰγισθοῦς· οὐδεὶς γὰρ σὺ δεῖ κρυπτῶ ἔγωγε.

Διαβαίνω⁹ δὲ αὐτοὺς ἐπιφανώ¹⁰ ὁ Μιθριδάτης πάλιν, ἐχὼ ἱππεὺς χίλιοι, τοξοτῆς δὲ, καὶ σφενδονητῆς εἰς τετρακισχίλιοι, τοσούτους γὰρ αἰτῶ¹¹ Τισσάφερνης.

Καὶ ὁ Ἡριππίδας, ἐπιδύμω αἰεὶ λαμπρὸς τις ἐργαζομαι, αἰτῶ¹² ὁ Ἀγесίλαος ὁπλίτης εἰς δισχίλιοι, καὶ πελταστῆς ἄλλος τοσούτους, καὶ ἱππεὺς ὅτε Σπιθριδάτης, καὶ ὁ Παφλαγῶν, καὶ ὁ Ἑλλην ὅσοις πείθω.¹³

Ἀστὴρ λέγω¹⁴ ἐγὼ, ποθεν ἀρχώ¹⁵ σὺ διδάσκω¹⁶ ἡ στρατηγία; καὶ ἔς, ἐκ ὁ αὐτοῦ, φημι, εἰς ὅσπερ καὶ τελευτῶ¹⁷ ἡ γὰρ τακτικὸς ἐγὼ, καὶ ἄλλος οὐδεὶς διδάσκω.¹⁸

Αἰνῶ καὶ ἰδὲ ὁ νόμος, ὅτι

neither the king himself put any one to death for a single offence, nor that any individual of the rest of the Persians *inflict*, for a single offence, an *irremediable punishment* on any one of his own domestics.

27. From these men then proceed both they who *do the greatest evils to states and individuals*, and they who *do the greatest good*. Whereas a mean disposition never *does any great action towards any one*, whether an individual or a state.

28. Why then do they wish that we wage war? Is it in order that we *may injure one another*, and may each of us stand in need of the assistance of these?

29. He *deprived them both of life*, him and his servant Calesius.

30. In misfortunes no good results from silence; for the heart desiring to hear all things, is found, even in their misfortunes, desirous (of listening to the woes of others.) Surely it is not just that thou *conceal from friends* at least, nay even more than friends, thy calamities.

31. *Bonum aliquid facere in patriam conatur.*

32. *Thebæ te hoc malum docuerunt.*

33. *Ephoris licet hoc regi facere.*

34. *Præcepit, si quis roget me πομπην, Menippum ne dixerem,^f sed Herculem, aut Ulyssem, aut Orpheum.*

μη εἰς αἰτία ἐνεκα μητε αὐτος ὁ βασιλεὺς μηδεις φονεῖω, μητε τις ὁ ἄλλος Περσῆς μηδεις ὁ ἑαυτοῦ οἰκετῆς ἐπὶ εἰς αἰτία^d ἀνηκέστος τὰς ἐξῶ.

Ἐκ οὗτος δὴ ὁ ἀνὴρ καὶ ὁ ὁ μέγας κακὸς ἐργαζομαι^e ὁ πόλις γιγνομαι καὶ ὁ ἰδιωτῆς, καὶ ὁ ὄν^h ἀγαθὸς· σμικρὸς δὲ φύσις οὐδεις μέγας οὐδεποτε οὐδεις οὔτε ἰδιωτῆς οὔτε πόλις δρῶ.

Τις δὴ πολεμῶ ἐγὼ βουλομαι; ἢ ἵνα ἐγὼ μὲν ἀλλήλων κακῶς ποίω; ἐκείνος^e δὲ ἀμφοτέρος δεομαι;

Ἀμφὶ θύμος ἀπαυραῶ,ⁱ αὐτὸς, καὶ θέρσων Καλῆσιος.

Σιωπῆς δὲ οὐδεις ἐργὸν ἐν κακός, ὁ γὰρ ποθεῶ πάς καρδιακῶς, καὶ ὁ κακὸς λυχνὸς εἰμι^e ἀλίσκω. Οὐ μὴν φίλος γέ καὶ τις^{ne} μᾶλλον ἢ φίλος, κρυπτῶ δικαίως σοὶ δυσπράξις.

CHAP. XXXVII.

Verbs of accusing, condemning, acquitting, freeing, and the like, take after them the accusative of the person with the genitive of the thing.

Some verbs of accusing and condemning have, on account of the nature of their composition, the person in the genitive, and the crime, or the punishment, in the accusative.

1. I will accuse thee of cowardice.

Διωκω^m σὺ δειλία.

2. He promised that he would give money, provided they accused me of the deed.

Χρημα^p ὑπισχνεσθαι^o δίδωμι, εἰ ὁ πρᾶγμα αἰτιασμαι² ἐγώ.

3. But when he heard that the enemy were thrown into great confusion, by reason of their accusing one another of what had happened, he immediately led his army to Sardis.

Ὦς δὲ ἀκούσ³ ὁ περλειος ταρασσώ, δια ἧς αἰτιασθαι ἀλλήλων ὁ γινομαι, εὐθὺς ἀγώ² (ὁ στρατεύμα) εἰς Σαρδεῖς.

4. Do not convict the people of the Athenians of folly, before the Grecians.

Μη αἰρέω παρανοία ἐναντίον ὁ Ἕλλη, ὁ δήμος ὁ Ἀθηναῖος.

5. If they two, in any respect, committed transgression, the accuser blames Socrates for this.

Εἰ μὲν τις πλημμελῶ³ οὗτος Σωκράτης ὁ κατηγοροῦς αἰτιασθαι.

6. How this will also prove of advantage, we will easily teach you; if, having convicted Cleon of having received bribes, or of theft, you thereupon enclose this fellow's neck in the pillory.

Ὦς δὲ καὶ οὗτος ὑμᾶς εὖ, ἔχιδως διδάσκω τὴν Κλέων δώρον αἰρέω^o καὶ κλοπῇ, εἴτα φιμώ⁵ οὗτος ὁ ξύλον ὁ αὐχην.

7. But Socrates, said the accuser, in particular taught them to treat their fathers with contumely, by asserting that it was allowed one by law even to bind his father, after having convicted (him) of madness.

Ἀλλὰ Σωκράτης γὰρ φημι ὁ κατηγοροῦς, ὁ πατὴρ προπηλακίζω ὑδάτω² φασκω, κατὰ νόμος ἐξέστι¹ παρανοία (αὐτός) αἰρέω^o καὶ ὁ πατὴρ δέω.³

8. I therefore acquit both you of this blame and Agasias, provided Agasias himself say that I am the author of any one of these things.

Εγώ οὖν ἀπολύω καὶ σὺ ὁ αἰτία, καὶ Ἀγασία, ἀν αὐτός Ἀγασίας φημι⁵ ἐγώ τις οὗτος αἰτία εἰμι.

9. No surely, since I acquit thee of this murder.

10. Only release me from this care; for if I have leisure from these things, I think that thou wilt be useful, in many respects, both to me and Cyrus.

11. I go, about to give to the state no ignoble offering of death, and about to free this land from evil.

12. Why does it behove me to charge injustice against Phæbus?

13. He charged folly against the rest of men, whosoever do any thing, contrary to the things indicated by the gods.

14. And having come to the temple of Juno, they persuaded about fifty men of the suppliants to submit to a trial, and adjudged death against all—(condemned them all to death.)

15. I have ample justice from thee, O stranger, since thou denouncest death against thyself—(condemnest thyself to death.)

16. Π Hurl, O Jupiter, if it has been decreed against me by the fates that I be struck with a thunderbolt, and I will in no respect accuse thee of the blow, but Clotho, who wounds through thee.

17. If then a person having been compelled by another, should put to death any one, as for example a public executioner, or a guard, the former having obeyed a magistrate, and the latter a tyrant, whom wilt thou accuse of the murder?

18. What law is full of so much injustice and inhumanity, as to deprive of grateful acknowledgment

Οὐ δῆτα, ἐπεὶ σὺ ἴδαι ἐλευθέρῳ φόνος.

Μόνος ἐγὼ ἀπολυῶς οὗτος ὁ ἐπιμελεία· ἣν γὰρ ἐγὼ σχο-
λη ἀγῶ ἀπο. οὗτος, ἐγὼ τε
σὺ οἰομαι πόλυσ^α καὶ Κυρὸς
χρησίμος εἰμι.

Στείχω δέ, θάνατος δώρον
οὐκ αἰσχρὸς πόλις διδωμή,
νόσος δέ ὁδε ἀπαλλασσά-
χθων.

Φοίβοσε δέ ἀδικία^α μὲν
τίς δει κατηγορεῶ;

Ὁ ἄλλος^ε μωρία^α κατη-
γορεῶ,² ὅστις παρὰ ἰ^α παρὰ
ὁ Θεός^ε σημαίνω ποιῶ τίς.

Ες ὁ Ἡραῖος (ἱερὸν) ἐρχο-
μαι,⁶ ὁ ἱκετὴς ὡς πεντηκοντα
ἀνὴρ δίκη^α ὑπέχω⁶ πειθῶ,^δ
καὶ καταγινώσκω^δ ἄπας^ε θά-
νατος.^α

Ἐχω, ὡ ξένος, παρὰ σὺ
πας ὁ δίκη, ἐπεὶ δὲ σεαυτοῦ
καταδικάζω θάνατος.

Βάλλω, ὡ Ζεὺς, εἰ ἐγὼ
κεραυνὸς πλησσω^δ μείρω, καὶ
σὺ οὐδεὶς αἰτῶμαι ὁ πληγῇ,
ἀλλὰ ὁ Κλωθὼ ὁ δια σὺ τι-
τρώσκω.^ε

Εἰ οὖν τίς ἀναγκάζω^δ ὑπο
ἄλλος, φονεὺς^{5δ} τίς, οἷον δη-
μιος, ἡ δορυφορός, ὁ μὲν δι-
καστὴς πειθῶ,^{ρδ} ὁ δὲ τυραν-
νος, τίς αἰτῶμαι ὁ φόνος;

Τίς εἰμι νόμος τοσούτος
ἀδικία καὶ μισανθρώπια μεσ-
τος, ὥστε ὁ διδωμί^ε τίς^{ue} ὁ

the person who has given some of his property (to the state,) and has done a humane and generous action?

19. For I see thee, whenever thou mayest have condemned one of sacrilege or theft, not inflicting punishment according to the importance of the things which they may have taken away, but condemning all without distinction to death.

20. For fate adjudges death against all men—(condemns all men to die;) but an honourable death, nature assigns as a peculiar privilege to the worthy.

21. Tū quidem, O Terpsion, novæ legis es auctor, ut is, qui amplius divitiis uti nequeat ad voluptatem, moriatur: hoc autem secus a Fato et Natura constitutum est. *Terps.* Quam illam igitur incuso iniquæ constitutionis.

22. Quid hoc? ferisne, O Timon? Antestor, O Hercules! he! he! *in jus voco te de vulnere ad Areopagum.*

23. Eo quippe iniquitatis venerunt, et tantæ nos' condemnarunt ignavia,^a ut quos saepe bellum pro suis agris gerere postularunt, eosdem nunc de Messenâ pugnare vetent.

ιδίως,^p και παρῶ^b πρᾶγμα
φιλανθρώπος και φιλοδωρός,
ὁ χαρὴς ἀποστέρει;

Ὅρῳ δὲ σύ, ἴταν τις
καταγινώσκῃ^b ἱεροσυλίαν^a ἢ
κλοπῇ,^a οὐ πρὸς ὁ μέγεθος
ὕψ^c ἀν λαμβάνω^b ὁ τιμωρία
ποιεῖω,^m ἀλλὰ ὁμοίως ἅπασ^c
θανάτος^a κατακρίνω.

Ὅπερ μὲν γὰρ τέλειταιⁱ
πᾶς ὁ πᾶρα τοῦ νόⁱ (μοίρα)
κατακρίνω,^b ὁ δὲ καλῶς ἀπο-
βησέτω,^b ἰδίως^{ne} ὁ σπουδαίως
ὁ φύσις ἀπονέμω.^b

CHAP. XXXVIII.

Verbs of comparing, giving, promising, declaring, and the like, govern the dative with the accusative.

1. He did not compare me to a god indeed, but thought that I far exceeded men.

2. Demosthenes and Diogenes (have spoken) well; the one calling rich and ignorant men golden sheep, the other comparing them to figs upon precipices.

Ἐγὼ δὲ θεὸς μὲν οὐκ εἰκα-
ζω,^b ἀνθρώπος δὲ πολλὸς προ-
κρίνω^b ὑπερβέρω.

Καλῶς ὁ Δημοσθένης και
ὁ Διογένης· ὁ μὲν χρυσοὺς
προβατὸν καλεῖω ὁ πλουσίους
και ἀπαιδέυτος, ὁ δὲ ὁ ἐπὶ
ὁ κρημνοὺς σκῆ ἀπεικαζώ
αὐτοῖς.

3. I will do this, but *do thou give my seat to Sophocles to keep.*

4. *Whatsoever things you give unto me I willingly receive; but he of you who is most in want shall make use of them.*

5. The Macrones thereupon *give unto the Greeks a barbarian spear, and the Greeks a Grecian one to them.*

6. Give then, said Agesilaus, *provisions unto my army, until I may come to that place. Tithraustes then gives unto him thirty talents.*

7. *Unto you he announced peace, unto them assistance.*

8. From all these things they knew that the army of the enemy was somewhere in the neighbourhood. Immediately thereupon the leader of the scouts sends a person to announce these things unto Cyrus.

9. Thou tellest me, O Cræsus, of great poverty in heaven, if it shall behove them to send for their gold from Lydia.

10. ¶ Whence, in the Odyssey, one might compare Homer to the setting sun, whose grandeur remains without its vehemence.

11. And our orator, by his both burning as it were, and at the same instant rending every thing with violence, and moreover with rapidity, power, vehemence, might be compared to a tempest or a thunder-bolt.

12. Upon Artabazus he bestowed a golden cup, upon Hyrcanius a horse, and many other and beautiful things; but unto thee, O Go-

ούτοςP ποιέω· σύ δε ὁ θα-
κος ὁ ἐμός παραδίδωμι⁶ Σο-
φοκλῆς τηρέω.

Ὅσος ἐγὼ δίδωμι, ἥδεως
δεχομαι, χρεώ^m δε αὐτῆς
σύ ὁ μάλιστα δεομαι.⁶

Ἐντεῦθεν δίδωμι ὁ Μακρων
βαρβαρικὸς λόγχῃ ὁ Ἑλ-
λῆν, ὁ δε Ἑλλῆν ἐκείνος
Ἑλληνικός.

Ἔως ἂν τοῖνον, φημι ὁ
Ἀγέσιλαος, ἐκείσε πορεύω,^m
δίδωμι ὁ στρατία ὁ ἐπιτη-
δεῖος· ἐκείνος μὲν δὴ ὁ Τι-
θραυστῆς δίδωμι τριακοντα
τάλαντον.

Σὺ μὲν εἰρήνῃ, ἐκείνος δε
βοήθεια επαγγέλλω.^{m5}

Ἐκ οὗτος ἅπας γινώσκω,²
ὅτι εἰμὶ³ πρὸς πλησίον ὁ στρα-
τεύμα ὁ πελοποννησῖος. Εὐθύς
οὖν περὶ πῶ ὁ σκοπαρχὸς τις
ἀγγέλλω³ οὗτος ὁ Κύρος.

Πολύς ἐγὼ λέγω, ὦ Κροῖ-
σος, πένια ἐν ὁ οὐρανός, εἰ ἐκ
ὁ Λυδία μεταστέλλω^m ὁ
χρυσίον δεῖ αὐτός.

Ὅθεν, ἐν ὁ Ὀδυσσεῖα πα-
ρεικαζώ^{5d} τις ἂν Ὅμηρος κα-
ταδύω^m ἡλῖος, ὅς διχα ὁ σφο-
δρότης παραμένω ὁ μέγας.

Καὶ ὁ μὲν ἡμετέρες δια-
ῖνε μετὰ βία ἐκαστός,^p ἐστὶ
δε τάχος, ῥῶμη, δεινότης,
εἶον καὶ¹ τε αἶμα καὶ διαρ-
παζώ,¹ σκηπτὸς τις παρει-
καζώ ἢ κεραινός.

Ἀρταβαζὸς δε χρύσεος ἐκ-
πέσμα, ὁ δε Ἑρκανίος ἵππος,
καὶ ἄλλος πολὺς καὶ καλὸς
δωρεομαι³ σύ δε, φημι, ὦ

bryas, said he, I will give a husband for thy daughter.

13. To give great and pompous epithets to trifling little circumstances would appear the same thing, as if a person should put a great tragic mask upon an infant child.

14. I manifested thy name to the men whom thou hast given unto me out of the world; thine they were, and thou hast given them unto me, and they have kept thy word.

15. And had not a Cretan advanced unto Agesilaus the approaching army, he (Epaminondas) would have taken the city like a nest, altogether destitute of defenders.

16. Verum si honestis et optimis quibusque cum comparari, inuito aliquis me laudanti potius, quam convicianti compararit.

17. Clarum fortunæ veteres dedere; et basin globosam pedibus subjecerunt.

18. Euvantia ipseis ea quæ a nobis gerantur.

Γωβρυας, δίδωμι ἀνὴρ ὁ θυγατρὸς.

Ὁ μικρὸς πρᾶγματιον περιτιθῆμι μέγας καὶ σεμνὸς ὄνομα, ὁ αὐτὸς ἀνφαίνω,^m ὡς εἰ τις τραγικὸς προσώπειον μέγας παῖς περιτιθῆμι νηπιός.

Φανερώ^s ὁ ὄνομα σου ὁ ἀνθρώπος, ὃς δίδωμι ἐγὼ ἐκ ὁ κόσμος σοὶ εἰμι, καὶ ἐγὼ αὐτὸς δίδωμι καὶ ὁ λόγος σου τηρῶ.

Καὶ εἰ μὴ Κρητὸς ἐξαγγέλων^s ὁ Ἀγέσιλαος προσεῖμι^o ὁ στρατεύμα, λαμβάνω^o ἀνὴρ πόλις ὥσπερ νεοττία, πανταπασίν ἐξημερὸς ὁ ἀμυνω.^m

CHAP. XXXIX.

Every verb may take an accusative of a corresponding noun

1. They are going their fated way.

2. Be thou cautious therefore with that caution which I mention.

3. Having sinned a base sin, I will endeavour to make amends for it.

4. Miserable, alone, he suffers continually with a cruel complaint.

5. What an arising thinkest thou, O son, I then arose from sleep?

Πορεύω^m ὁ μείζων πορεία.

Εὐλαξέσθαι ὡν ὁ εὐλαξία ἐς ἐγὼ λήγω.

Ἄμαρτια αἰσχρὸς ἄμαρτανω,^o ἀναλαμβάνω^o ποιῶ.^m

Δυστανός, μόνος, αἰσι νοσῶ νόσος ἀγρία.

Σὺ δὲ τέκνον, ποῖος ἐγὼ ἀναστάσις δοκῶ εἶ ἵπνος ἰσθῆμι^o εἴτε :

6. He *leaped a light leap* forth from the ship.

7. They *being besieged a siege* by the sycophants not inferior to that by enemies.

8. They *exercise all care*.

9. It is better to *run this risk* in the case of foes than friends.

10. The rich *live a life* more miserable than you.

11. Lest some one shall *file a bill* of impiety against us before Rhadamanthus.

12. ¶ Tragedy *having undergone many changes*, rested when it became possessed of its proper nature; and Æschylus first increased the number of actors from one to two, and lessened the parts of the chorus.

13. Ye have seen in the comedy of Aristophanes, one Socrates carried about there, and saying that he walked in the air, and *babbling much other folly*.

14. Thou didst awaken me being rich, and enjoying a most pleasing dream, and *experiencing wonderful happiness*.

15. *Istum amorem omnes mortui amant.*

16. *Populo amicus erat et una fugit hanc fugam.*

17. *Qui turpe consilium cepit, is, si fortuna ei adfuerit, lucrum quidem invenit, nihilo vero minus malum cepit consilium.*

Πηδῆμα κουφὸς ἐκ ναὺς ἀπαλλομαι.³

Ἵπο ὁ στυφοαντὴς πολιορκίᾳ πολιορκία οὐδὲν ἐλαττων ὁ ὑπο πολέμου.

Ἐπιμελεσθαι πᾶς ἐπιμελεία.

Οὗτος ὁ κινδυνεύμα κινδυνεύω ἐν ἐχθροῖς κρείττων ἢ φίλος.

Ὁ πλούσιος πολὺ ἀθλιὸς σὺ βίος βίω.

Μὴ τις ἐγὼ γράφω^π γραφὴ ἀσεβείᾳ, ἐπὶ ὁ Ῥαδάμανθος.

Πολὺς μεταβολὴ μετὰ ταβῶν^β ὁ Τραγωδία, παύω^π ἐπεὶ ἔχω^β ὁ ἑαυτοῦ φύσις· καὶ ὁ τε ὁ ὑποκριτὴς πληθὸς, εἰς εἰς δύο πρῶτος ὁ Αἰσχυλὸς ἀγῶ,^β καὶ ὁ (μέρος) ὁ χορὸς ἐλαττω.^β

Ὅραω, ἐν ὁ Ἀριστοφάνης κωμῶν^π, Σωκράτης τις εἶμι περιφερῶ, φάσκω τε ἀερόεσται, καὶ ἄλλος πολὺς φλυαρία φλυαρεῶ.

Σὺ ἐγὼ πλουτέω, καὶ ἡδὺς οὐνερος^δ ζῶναιμι, καὶ θαυμαστός εὐδαιμονία εὐδαιμονεῶ, ἐπεγείρω.^β

CHAP. XL.

Participles govern the case of their own verbs.

1. *Having done these things*, they departed, *having provisions* from the hostile territory.

2. After these things, Tisaphernes came to the Hellespont; and *having seized* Alcibiades, who had come unto him with a single trireme, *bringing both gifts of hospitality and presents*, he confined him in Sardis.

3. They who *are fond of this pursuit* will benefit themselves in many respects.

4. Nor did he make those who associated with him lovers of riches; for he caused them to cease from their other desires, and did not exact money from those *who desired him* as a preceptor.

5. They two seeing these things, and being such persons as they have been before described to be, can any one say that they two, *because they desired to lead the life of Socrates*, and *to possess the moderation which he possessed*, courted his friendship?

6. He also instructed the attendants, if any one else of the heavy-armed soldiers might wish to stand near, *in order to hear his words*, not to prevent him.

7. I know it, and I was afraid *when I heard thee declaiming*, and especially when thou didst threaten that thou wouldst draw up from their foundations the earth and the sea, with the gods themselves, *having let down that golden chain*.

8. ¶ And whenever the horse

Ποιεῶς¹ οὗτος, ἀπερχομαι,² ὁ ἐπιτηδείας ἐκ ὁ πολέμιος¹ ἔχω.

Μετα οὗτος, Τισσαφέρνης ἐρχομαι³ ἐς Ἑλλησποντος· ἀρπίζομαι⁴ δὲ παρὰ αὐτος εἰς τριγῆρος Ἀλκιβιάδης ξενίας⁵ τε καὶ δωρον ἄγω, ξύλλαμβανω,⁶ εἰργώ⁷ ἐν Σαρδίῃς.

Ὀφελεῶν⁸ ὁ ἐπιθυμῶς οὗτος ὁ ἐργον πολὺς.

Οὐ μὴν οὐδὲ ἐρασιχρηματος γὰρ ὁ συνειμίς⁹ παύω² ὁ μὲν γὰρ ἄλλας ἐπιθυμίας παύω,² ὅ¹ δὲ ἑαυτῶ ἐπιθυμῶς οἷα πρᾶττω¹⁰ χρεῖμα.

Οὗτος δὲ ἴδω,¹¹ καὶ εἰμι οἷος προρῶ,¹² ποτὲρ σὺ αὐτος¹³ φημί ὁ βίος ὁ Σωκράτης ἐπιθυμῶ, ⁸ καὶ ὁ σωφροσύνη ὅς ἐκείνης ἔχω,³ οργῶ¹⁴ ὁ ἱμίλια αὐτος;

Προσπῶ¹⁵ δὲ ὁ ὑπηρετής, καὶ ἄλλος εἰ τις βουλομαι ὁ ὀπλοφόρος προσίστημι¹⁶ ἀκουῶ¹⁷ ὁ λόγος, μὴ κωλύω.

Εἰδῶ,¹⁸ καὶ ὀιδῶ¹⁹ γὰρ ἀκουῶ²⁰ σὺ δημηγορῶν καὶ μαλίστα ὅποτε ἀπειλῶ²¹ ἀνασπῶ ἐκ βάθρον ὁ γῆ καὶ ὁ θαλάσση, αὐτος θεός, ὁ σειρὰ ἐκείνης ὁ χρυσέας καθήμι.²²

Καὶ ὅταν δὲ ὑποπτεύω²³

having suspected any thing, be not inclined to approach unto this, it behoves (the rider) to teach him that the things are not terrible; but if this cannot be done, *to touch the thing which appears* to be alarming, and *lead the horse towards it gently*.

9. Or *smelling or touching what things* thou mightest be delighted.

10. He himself therefore always continued *mindful of the things conducive* to virtue.

11. For if, *excelling in this the rest*, thou undertake to transact the affairs of the state, I would not wonder if thou shouldst very easily attain unto what thou desirest.

12. For if they determine to follow, you will appear to be the cause of it, *having begun to cross over*.

13. For, having learned that he neither sacrificed to the gods nor *used divination*, but even *laughed at those who did these things*, he said.

14. He called it a favour, when any one quitted him, that when he *made use of his services*, he did not ruin him.

15. But, O Socrates, *obeying as thy supporters*, neither value children, nor life, nor any thing else, more highly than justice.

16. Vidi reges et satrapas nostros, mendicantes apud eos, et primas literas doctentes.

17. Plures futuri sunt vos redarguentes, quos nunc ego com-pescebam.

18. Deos et heroas precati, fines ita transierunt.

19. Nec reliquarum facultatum quicquam non curatum, vel inexploratum relinquentes;^a amicos vero, egentes ipsorum cura, negligentes.^a

τις ὁ ἵππος, μὴ θέλω πρὸς οὗτος προπεῖμι, διδάσκω δὲ, ὅτι οὐ δεινὸς ἐμὶ· εἰ δὲ μὴ ἄπτω^{ms} αὐτός ὁ δεινὸς δο-
κεῖ εἶμι, καὶ ὁ ἵππος πρῶτος προσάγω.^s

Ἡ τις οσφραϊνομαι ἡ ἄ-
τω^m ἡδω.⁵

Λεῖ μὲν οὖν ὁ πρὸς ἀρετῇ
χρησίμος αὐτός διατελεῶ²
μναω.^{p7s}

Εὰν γὰρ, οὗτος διαφε-
ρῶ⁶ ὁ ἄλλος, ἐπιχειρῶ ὁ
ὁ πολὺς πρᾶττω, οὐκ ἀν-
θαυμαζῶ,⁵ εἰ παντὶ βραδύως
εὐγχανῶ⁶ ὅς^p ἐπιθυμῶ.

Ἦν γὰρ ψηφίζω^{ms} ἔπο-
μαι, σὺ δοκεῖ αἰτίας εἶμι,
ἀρχῶ⁵ ὅπε διαβαίνω.^f

Καταμανθάνω⁶ γὰρ αὐ-
τός οὐτε θύω^s ὁ θεός, οὐτε
μαντικός (τεχνη) χραῶ,^{ms}
ἀλλὰ καὶ ὁ ποιῶ^s οὗτος
καταγέλω^s φημι.

Εὐεργεσία καταλεγω,²
ὅποτε τις αὐτός ἀφίστημι,^{m2}
ὅτι χραῶ^{ms} αὐτός, οὐκ ἀπολ-
λυμι⁵ αὐτός.

Ἀλλ', ὦ Σωκράτης, πει-
θώ^{ms} ἐγὼ ὁ σὸς τροφεύς,
μητε παῖς περὶ πολὺς ποι-
εῶ,^m μητε ὅπε ζῶω,^f μητε
ἄλλος μηδείς, πρὸ ὁ δίκαιος.

CHAP. XLI.

A participle is used absolutely with a noun or pronoun; most commonly in the genitive; sometimes in the dative; and often in the accusative, especially if it be an impersonal; in the nominative rarely.

GENITIVE.

1. *While the Lacedæmonians and their allies were deliberating together.*

Βουλευσάμενοι Λακεδαιμονίους
καὶ ὁ σύμμαχος.

2. *The enemy encamping under the very walls.*

Ἐχθρὸς ὑπὸ αὐτοῦ τει-
χος^d καθημαι.

3. *A day having intervened, a battle again takes place, and the people conquer.*

Διαλειπώ^o ἡμέρα, μαχη-
αυθις γίνεσθαι, καὶ νικᾷ ὁ
ἄσμος.

4. *And yet, O Lacedæmonians, when such a state as this has placed itself in opposition, ye delay.*

Οὗτος μὲντοι τοιοῦτος ἀν-
τικαθίστημιⁱ πόλις, ὡ Λα-
κεδαιμονίους, διαμῆλλω.

5. *The men having arrived, and Salathus, the Athenians immediately put Salathus to death.*

Ἀφικνεσάμενⁱ ὁ ἀνὴρ, καὶ
Σαλαῖδες, ὁ Ἀθηναῖος ὁ μὲν
Σαλαῖδες εὐθὺς ἀποκτείνει^s.

6. *When a god grants a gift, envy prevaiileth not, and when he does not grant one, labour is of no avail.*

Θεὸς δίδωμι, μὴδεις κί-
χυν φθόνος· καὶ μὴ δίδωμι,
μὴδεις ἰσχύω πόνος.

7. *Both the Syracusans and their allies having been vanquished, and having carried off their dead men under a truce.*

Καὶ νικᾷ^s ὁ Συρακοσίους
καὶ ὁ σύμμαχος, καὶ νεκρὸς
ὑπο σπονδῇ^p ἀναίρει^o.

8. *My friends having come to me, advise me to remove myself away, lest I suffer some punishment from thee, since I have injured thee greatly.*

Ὁ φίλος προσεῖμι,^o συμ-
βουλεύω ἐκποδῶν ἐχω ἐμπί-
του, μὴ τίς καὶ πασχῶⁱ ὑπο-
σῶ, ὥς ἀδικῶⁱ μέγας.^p

9. *But these things, O Socrates, thou appearest unto me to say well, bidding me endeavour to begin every action with the gods, since the gods are controllers no less of peaceful than of warlike operations.*

Ἀλλὰ οὕτως μὲν, ὡ Σω-
κράτης, καλῶς ἐγὼ δοκῶ
λεῖρω, κέλευω πειραῶ^m σὺ
ὁ θεὸς ἀρχῶ^m πᾶς ἐργον,
ὥς ὁ θεὸς κύριος εἰμι οὐδεις
ἡττων ὁ εἰρηνικὸς, ἢ ὁ πολέ-
μικὸς ἐργον.

10. Whenever thou seest any one weeping in grief, either *when his son is going abroad*, or *when he has lost his property*, beware lest the appearance may take thee in.

11. *These things having been said*, they arose, and having departed, burned the waggons and the tents. Having done these things, they took their dinners, and *while they were dining*, Mithridates comes with about thirty horsemen.

Ὅταν κλαίω εἶδω⁶ τις ἐν πένθος, ἡ ἀποδημῶ τέκνον, ἡ ἀπολλύμι ὅρ' ἑαυτον, προσέχω (ὁ νοῦς) μὴ σὺ ὁ φαντασία συναρπαζῷ.⁵

Οὗτος λεγῶ⁶ ἀνίστημι,⁶ καὶ ἀπερχομαι⁶ κατακαίω² ὁ ἀμαξα καὶ ὁ σκηνή. Οὗτος ποιεῶ ἀριστοποιεῶ.^{m2} ἀριστοποιεῶ δὲ αὐτος, ἐρχομαι Μιθριδάτης συν ἱππεὺς ὡς τριακοντα.

DATIVE.

12. *Which things having been done*, how shouldst thou not deservedly think well of thyself?

13. *While the Corcyraeans were pitching their camp*, the twenty ships sailed down.

14. And also *when Phrynichus composed a play*, the Capture of Miletus, and *represented it*, the whole theatre fell into tears.

15. *When the year was elapsed*, the Ephori again make a demonstration against Elis.

16. *As Jesus departed thence*, two blind men followed him, crying aloud and saying, Have mercy upon us, Son of David; and *when he had entered into the house*, the blind men approached him.

Ὅς γινομαι,⁶ πως οὐκ εἰκοτὼς μέγας φρονεῶ;

Κερκυραῖος στρατοπέδευω,^m ὁ εἰκοσι ναὺς καταπλεῶ.³

Καὶ ὅη καὶ ποιεῶ⁵ Φρυνίχος δρᾶμα, Μιλήτος ἀλώσις, καὶ διδάσκω,⁵ εἰς δακρυσιπτῶ⁵ ὁ θεατρὸν.

Περίειμι⁶ δὲ ὁ ἐνιαυτός, φαίνω παλιν ὁ Εφοροὶ φρουρα ἐπὶ ὁ Ἠλῖς.

Παραγῶ ἐκείθεν ὁ Ἰησοῦς, ἀκολουθεῶ⁵ αὐτὸς δύο τυφλός, κραζῶ καὶ λεγῶ, ἔλεω⁵ ἐγὼ υἱὸς Δαβὶδ· ἐρχομαι⁶ δὲ εἰς ὁ οἰκία, προσερχομαι⁶ αὐτὸς ὁ τυφλός.

ACCUSATIVE.

17. *When Crassus was retreating* with great loss, and *endeavouring* to make his way through the more mountainous part.

18. *Three spies of the Carthaginians having been apprehended*.

Κρασσὸς μετὰ πολὺς ἤττα ἀναχωρεῶ, καὶ διὰ ὁ ὄρειος ὁδεῶ πείρω.^m

Κατασκόπος Καρχηδονίους τρεῖς συλλαμβάνω.

19. *It being an uncertain thing, when any other person having made an incursion, will take away the fruits of their labours.*

20. *The Grecians having three fleets worthy of mention; that with you, and ours, and that of the Corinthians.*

21. *It having appeared proper to engage in a sea fight.*

22. *Thus then died Theramenes; but the thirty, as if now it was permitted them to tyrannize fearlessly, sent word to those who were excluded from the list, not to enter the city.*

23. *Although it was allowed him to make use of many and advantageous things as he wished.*

24. *This individual being summoned by the Athenians to a trial for his life, did not obey, having said that it was foolish for an accused person to seek to clear himself, when he had it in his power to flee.*

25. *Fathers restrain their children from bad men, since their intercourse is the destruction of virtue.*

26. *He prayed to the gods also simply to give him the things that were good, since the gods know best what kind of things are good.*

Ἀδελφός εἰμι, ὅποτε τις ἐπερχομαι⁶ ἄλλος ἀφαιρῶ.¹⁰

Τρεῖς μὲν εἰμι λόγος ἁγίους ὁ Ἑλλήνων ναυτικός (στρατεύματα)· ὁ παρὰ σὺ, καὶ ὁ ἡμετέρος, καὶ ὁ Κορινθίος. Δοκέω⁵ διανουμαρῶ.¹¹

Θηράμενης μὲν δὴ οὕτως ἀποδυσσάω⁶ ὁ δὲ τριάκοντα, ὡς ἐξίστι ἡδὲ αὐτοὺς τυραννεῖ ἀδελφός, προσέειπεν¹² μὲν ὁ ἐξω ὁ καταλογίζεσθαι μὴ εἰσεῖμι εἰς τὸ ἀστυ.

Παρεῖμι αὐτοὺς πολλὰ καὶ ἀγαθὰ χράω¹³ εἰς τὴν βουλήν.²

Οὗτος ἐπὶ κρίσει καλεῖται θανατικός ὅπου ὁ Ἀθηναῖος, οὐχ ὑπακούω,⁵ ἐπεὶ εὐθὺς ὁ ἐχὼς δίκην, ζητῶ ἀποφύγω,⁶ ἐνεσθὶ φεύγω.⁹

Ὁ πατήρ εἰργαίω ὁ υἱὸς ἀπὸ τοῦ πονηροῦ ἀνδρώπυτος, ὡς ὁ οὗτος ἡμιλία διαλύσις εἰμι ἀρετῇ.

Καὶ εὐχομαι³ ὅτι πρὸς τὸ θεὸν ἀπλῶς ὁ ἀγαθὸς οἶδωμι, ὡς ὁ θεὸς καλὸς οἶδω,⁷ ὅπως ἀγαθὸς εἰμι.

NOMINATIVE.

27. *When they have opened the body's pores, fire is kindled anew.*

28. *For the army being numerous, it will not be in the power of every city to accommodate them.*

29. *Wishing to send some one as a spy into Lydia, and to ascer-*

Ἀνοίγω⁵ τὸ σῶμα πόρος, πάλιν γίνεσθαι ὁ πυρ.

Πολλὴ γὰρ ὁ στρατιὰ εἰμι, οὐ πάρεστι μοι πόλις ὑποδεχέσθαι.⁵

Βούλομαι εἰς Κατατακτοὺς σπεύσω⁵ ἐπὶ Λυδία, καὶ

tain what the Assyrian is doing, Araspes appeared unto him to be a suitable person to go on this mission.

30. But he goes forth in haste, and *having* both *seen* them humbled in spirit, and *having heard* the large concourse crying aloud with a mournful cry, tears are shed copiously by him also.

μανθανω^θ ὅς τις πρᾶσσῃ ὁ Ἀσσυρίος, δοκεῖ^ς αὐτὸς ἐπιτηδεῖος εἰμι Ἀρασπᾶς ἐρχομαι^θ ἐπὶ οὗτος.

Ὁ δὲ σπουδῇ ἐξερχομαι, καὶ εἰδῶ^θ τὴν ταπεινὴν δακρυῶν, καὶ ἀκούω^ς σὺν οἰμῳγῇ ὁ πολὺς βοᾶν, καὶ αὐτὸς^δ προχέω δάκρυ.

PROMISCUOUS.

31. *The storm being* indeed such as thou mentionest, *food having failed*, not as much *wine being at hand* as to be smelled, *numbers being worn out* with labours, *the enemy pressing on* in the rear.

32. *The wall being* weak, and in one place even *fallen down*, it being also *built low*, and at the same time *the gates standing open* through security.

33. *Since* therefore *they were excluded* from the sea, and *plundered* by land, some endeavoured to deliver up the city to the Athenians.

34. At last, *many corpses lying* upon each other in the river, and *the army being destroyed*, partly in the river, and partly, if any portion even escaped, by the cavalry, Nicias surrenders himself to Gylippus.

35. Wonder not my host, if, *when my child has appeared* unhopèd for, I indulge in many words.

36. And *when he had spent* three months there, *a plot having been formed* by the Jews against

Χειμῶν γὰρ εἰμι οἷος^ε λέγω, σίτος δὲ ἐπιλείπω,^{m7} οἶνος δὲ μὴδὲ σφραίνω παρῆμι, ὑπὸ δὲ πόντος πολὺς ἀπαγορεύω,^a πολέμιος δὲ ἐπομαι.

Ὁ τείχος ἀσθενὴς εἰμι, καὶ ἐστὶν ἤ καὶ πίπτω, ὁδὸς βραχέως οἰκοδομεῶ,^{p7} καὶ πύλη ἄμα διὰ ὁ ἀδεία ἀνέγγω.

Εἰργῶ οὖν αὐτοῖς^d ὁ θαλάσσης, καὶ κατὰ γῆ πορεύω, ἐγγχειρεύ^ς τις πρὸς Ἀθηναίους ἀγῶ^ς ὁ πόλις.

Τέλος δὲ, νεκρὸς τε πολὺς ἐπὶ ἀλλήλων^d κείμαι ἐν ὁ ποταμός, καὶ διαφθείρω⁷ ὁ στρατεύμα, ὁ μὲν, κατὰ ὁ ποταμός,^a ὁ δὲ, καὶ εἰ τις (μέρος) διαφεύγω,^{cd} ὑπὸ ὁ ἵππευς, ὁ Νικίας Γυλιππος ἑαυτοῦ παραδίδωμι.

Ὡ ξείνος, μὴ θαυμάζω, τέκνον^{pa} εἰ φαίνω^{pb} ἀέλπτος, μήκυνω λόγος.^e

Καὶ ποιήσαςⁿ μὴν τρεῖς, γινομαι^b αὐτὸς ἐπιβουλὴ ὑπὸ ὁ Ἰουδαίους, μέλλω ἀνα-

him when about to set sail for Syria, a resolution was taken by him of returning privately through Macedonia.

γῶμ̃ εἰς ὃ Συρία, γινώσκ⁶
γινώσκῃ ὁ ὑποστρέφω δια Μα-
κεδονία.

37. *The earth being torn open from its depths, Tartarus itself being laid bare, and the whole world being broken up and rent asunder, all things together, heaven, hell, things mortal, things immortal, together combat and share the danger in that fight.*

Αναβήξηνυμι μὲν ἐκ βα-
θροῦ γῆς, αὐτοὺς δὲ γυνώσκω
Τάρταρος, ἀνατροπὴ δὲ ὅλος
καὶ διάσπασις ὁ κόσμος λαμ-
βάνω, πᾶς ἅμα, θνητῶν,
ἀθνητῶν, ὁ θνητῶν, ὁ ἀθάνατος,
ἅμα ὁ τότε συμπολεμῶ καὶ
συγκινδυνεύω μάχῃ.

38. *Hunc igitur Pertinacem, nocte intempesta, sopore correptis omnibus, Lætus atque Electus adeunt.*

39. *Ille hæc adhuc dicente, non expectavi ego finem verborum.*

40. *His expositis, felicitas in laudabilibus sit, an potius in honorabilibus rebus videamus.*

CHAP. XLII.

The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative when they are the same.

When the preceding verb and the infinitive relate to the same person, the pronoun, unless emphatical, is omitted before the latter; but when they relate to different persons, the pronoun must be expressed.

The infinitive mood is governed by verbs, participles, and adjectives.

The infinitive, with the accusative frequently before it, is often put absolutely, being preceded by the particles ὡς, ὥστε, πρὶν, ἀχρὶ, μέχρι, and some others, either expressed or understood.

The infinitive is often put elliptically, ἵνα, βλεπε, σκοπε, δεξ, δελω, κελύω, or ἐνχομαι, being understood to govern it.

1. *THESE indeed think that the gods know some things, but that they do not know others; Socrates, however, thought that the gods knew all things.*

Οἷτοι μὲν οἶμαι, ὁ θεὸς
ὁ μὲν εἰδῆμι, ὁ δὲ οὐκ εἰδῆ-
μι. Σωκράτης δὲ πᾶς ἡγέ-
μαι θεὸς εἰδῆμι.

2. The accuser also said, *that he (Socrates) observed* respecting friends, that it is of no advantage *that they be well disposed*, unless they shall also be able to benefit.

3. He thinks *that he himself knows* all things.

4. I pass over in silence *that I myself have been* frequently crowned.

5. He showed *that Cyrus was* an enemy to the king, but *he himself a friend*.

6. We shall not say *that we ourselves* are blameable.

7. Each hoping *that he shall do* nothing himself.

8. And *they said that they saw* the royal standard.

9. And in doing these things, *wilt thou say that thou art acting* a just part?

10. For *he said on that occasion, that he heard* this remark from many, that a sincere and good friend would be the most valuable of all possessions, while *he said that he saw* the generality of men caring about every thing rather than the acquisition of friends.

11. Do not thou *hasten to be rich*, rather than *to appear to be good*.

12. A man who is about to do a great action *is accustomed to delay*.

13. Whenever the boys *seemed to be fit to learn* something.

14. Without virtue it is not *easy to bear* fortunate circumstances properly.

15. *When he saw* Agatho.

16. Great vengeance fell upon

Φημι δε κατηγορος, περὶ ὁ φίλος αὐτος λεγῶ, ὡς οὐδεὶς ὀφελος εὐνοος εἰμι, εἰ μὴ καὶ ὠφελῶ δύναμαι.

Οἰομαι αὐτος πᾶς εἶδημι.

Παραλείπω πολλακίς αὐτος στεφανῶ.

Δεικνυμι⁵ Κύρος πολέμιος εἰμι βασιλεὺς, αὐτος δὲ φίλος.

Οὐκ αὐτος γὰρ αἰτίας φημι εἰμι.

Αὐτος μὲν οὐδεὶς ἔκυστος ποιεῶ ἐλπίζω.

Καὶ ὁ βασιλεὺς σημειῶν ὄρῶ φημι.

Καὶ φημι, εὖτος ποιεῶ, δίκαιον⁷ πράττω.

Οὗτος μὲν γὰρ ὅτι πολλὸς φημι ἀκούω, ὡς πᾶς κτήμα κραιπνότερον ἀν εἰμι¹ φίλος σαφὲς καὶ ἀγαθὸς² επιμελεσμαι³ δὲ παρὲ⁴ μάλιστα ὄρῶ φημι ὁ πᾶν⁵ ἢ φίλος κτήσις.

ἤδη σπεύδω πλεονεῶ⁶ μάλλον χρηστὸς δοκῶ εἰμι.

Φίλῶ σκνεῶ⁷ πρᾶγμα ἀνὴρ πρᾶσσω⁸ μεγας.

Ἐπειδὴν⁹ δοκῶ⁵ ἱκανὸς εἰμι ὁ πᾶς⁶ μανθάνω⁷ τις.

Ἀνευ ἀρετῆς οὐ⁸ ῥαδίως φεῶ⁹ εὐμελῶς ὁ εὐτυχῆμα.

¹⁰Ὡς εἶδω⁶ Ἀγαθόν.

Ἀρμενῶ⁷ νειμεσις⁸ με-

Croesus, for this reason, (*as we may conjecture*), because he thought himself to be the happiest of all men.

17. They made a great outcry, *so that* the enemy heard it.

18. Those from the city marshalled themselves, *so as to fill* the road.

19. The God of glory appeared unto our father Abraham, being in Mesopotamia, *before he dwelt* in Charran.

20. Lord, come down quickly *before* my child dies.

21. I often spent my time in banquets, *until I forgot* all things, if there was any thing troublesome in human life.

22. *Do* thou always excel and be superior to others.

23. *Do* thou go home, and offer sacred hecatombs to the immortal gods.

24. *Contradict* and examine my discourse.

25. *Say that* thou hearest the voice of Hercules.

26. ¶ We must earnestly endeavour, by whatever method one can, both by education and by pursuits, and by the sciences which we learn, *to flee* from vice, and attain to its contrary.

27. Although he never *promised* to be a teacher of the, yet he made those who associated with him to hope, that they, *imitating* him, would be *one* such (as he was).

28. It is better that one die of hunger, being without grief or fear,

γας Κρείστος, (ὡς εἰκαζώ⁵), ὅτι νομίζω⁵ ἑαυτοῦ εἶμι ἀνδρωπὸς ἅπας ὀλβιος.

Κραυγή πολλὴ ποιεῖω,³ ὥστε ὁ πολέμιος ἀκούω.

Ὁ δὲ ἐκ ἀστυ συντάσσω,^{πδ} ὥστε ἐμπληθῶ⁵ ὁ ὁδός.

Ὁ Θεὸς ὁ δόξη ὀπτομαι⁵ ὁ πατήρ ἐγὼ Ἀβραάμ, εἶμι ἐν Μεσοποταμίᾳ, πρὶν ἢ κατοικεῖω⁵ αὐτὸς ἐν Χαρραν.

Κυρίως, καταβαίνω,⁶ πρὶν ἀποθνήσκω⁶ ὁ παῖδιον ἐγώ.

Διαγῶ⁷ ἐν συμποσίῳ πολλοῖς μὲν, μεχρὶ ὅς ἐπιθανθῶ^{πδ} παρ,⁵ εἰ τις χαλεπὸς ἐν ἀνθρώπινος βίος εἶμι.

Αἶεν ἀριστέω καὶ ὑπερχος εἶμι ἄλλος.

Οἰκαδὲ ἀποστείχω, ἐρῶ δ' ἱερὸς ἑκατομῇ ἀθανάτους θεός.

Ἀντιλεγῶ καὶ διευδῶ ὁ λόγος.

Φασκῶ δ' αὐτὴ ὁ Ἥρακλῆς κλυῶ.

Ἡρωδομήτορος μὲν ὅπη τις δυναμῆαι, καὶ διὰ ἐρῶρη καὶ δι' ἐπιτηδεύμα, μαθημῆαι τε, φευγῶ⁴ μὲν κακία, σφύναντιον δὲ αἰρεῶ.⁶

Καίτοι οὐδὲ πώποτε ὑπισχέσμαι⁵ διδασκαλὸς εἶμι οὗτος, ἀλλὰ ἐλπίζω ποιεῶ³ ὁ συνδιαστρέψω ἑαυτοῦ, μιμεσμαι ἐκείνος, τοιοῦδὲ γίνομαι.³

Κρείσσων λιμὸς ἀποθνήσκω,⁶ ἀλυπὸς καὶ ἀφροδός

than live in plenty, being troubled; and it is better that thy son be bad, than thou wretched.

29. But he has come to this pitch of pride, as to send now to the Eubœans such letters.

30. Having left the judgment-seat, we came to the place of punishment; but there, my friend, there were many and miserable things to hear and see.

31. Be present, then, said he, at the doors, clothed with these dresses, before the sun rises, and stand as Pheraulas the Persian shall tell you from me.

32. When thou mayest have to encounter danger for thy friend or country, do not consult the soothsayer, whether thou oughtest to do it. For if the soothsayer declare to thee that the omens have been bad, it is evident that death is signified, or the maiming of a part of the body, or flight.

33. Miror igitur, quo tandem pacto, persuasi fuerint Athenienses, Socratem de Deis non sana mente esse.

34. Quid jucundum nosti, nihil horum causâ facere volens? quæ jucundorum appetitum non expectas, sed, priusquam appetas, omnibus replearis; priusquam esurias comedens; priusquam sitias bibens?

35. Rhetor Demias advenit, plebiscitum habens in dextra, et se consanguineum nostrum esse dicens.

γινομαι,^o ἡ ζῶα ἐν ἀφρό-
νως,^p ταρασσῶ· κρείσσων δὲ
ὁ πᾶσις κακὸς εἰμι, ἡ σὺ κα-
κοδαίμων.

Ὁ δὲ εἰς οὗτος^{ne} ὕβρις
ερχομαι,^o ὥστε ἐπιστελλῶ
Εὐβοίους ἤδη τοιούτους ἐπι-
στολῇ.

Ἀφίστημι^o ὁ δικάστηριον,
πρὸς ὁ καταστήριον ἀφικ-
νεομαι.² ἐνθα δὲ, ὦ φίλος,
πολύς καὶ ἐλπίσιν εἰμι
ἀκουῶ⁵ καὶ εἶδω.⁶

Παρεῖμι οὖν, φημι, ἐπὶ
ὁ θύρα, κοσμεῶ⁵ ὁ στολῇ
οὗτος, πρὶν ἡλίου ἀνατελλῶ,
καὶ καθίστημι ὡς ἂν σὺ Περ-
ραύλας ὁ Περσὴς ἐξαγγέλ-
λῶ⁵ παρὰ ἐγώ.

Ὅταν δὲι συγχινδυνεύω⁵
φίλος^d ἡ πατήρ, μὴ μαν-
τεύομαι, εἰ συγχινδυνεύσεις.
Ὡν γὰρ προέπω⁶ σὺ ὁ μαν-
τὶς, φαῦλος γινομαι ὁ ἴερος,
δηλὸς ὅτι ὁ θάνατος σημαί-
νω, ἡ πηρωσίς μερος σώμα,
ἡ φυγή.

CHAP. XLIII.

Participles are often used instead of the infinitive, after verbs denoting an affection or emotion of the mind.

The participle is used after the adjectives πανεργος, ἐνθλος, and their compounds, after απανης, επιπανης, &c.; and the adjective is commonly rendered in English by its adverb.

1. I remember to have received this wealth.

2. I know that I am come to a powerful city.

3. We might continue to be most happy.

4. I will not cease to have God for my defender.

5. He appeared to surpass all his contemporaries.

6. They continue to maintain the peace.

7. I, my friends, am delighted to be honoured by you.

8. I perceived that I was very unwise, and foolishly exasperated.

9. He continued to injure no one indeed, but to honour the good and to punish those that offended.

10. And I am not ashamed to say these things.

11. No one will appear to have gained this honour more nobly.

12. No one, either mortal, or demigod, or immortal, will be found to have received the kingdom more honourably.

13. I never ceased to pity ourselves, and to think the king and those with him happy.

14. He was evidently endeavouring to surpass.

15. Those about Anaxus, were

Μνησθ⁷ εὖτως διαδοχ^ο-
μαι⁵ ὁ πλουτος.

Προς πολιν επισταμαι
σθενω⁸ ἡκω.

Μαλιστα αν ευδαιμονεω
διατελω.

Θεος ου ληγω προστατης
εχω.

Πας ὁ ἡλιζ διαφρω φαι-
νω.^{m2}

Ὁ ειρηνη αγω διατελω.

Εγω, ω ανηρ, ἡδω μεν
υπο συ τιμαω.

Αισθανομαι⁵ αβουλια σο-
λος εχω και ματην θυμο-
μαι.

Διατελω⁵ ουδεις μεν αδι-
κω, ὁ δε χρηστος τιμαω,
ὁ δε εξαμαρτανω⁸ καταζω.

Και εὖτως μεν ουκ αισ-
χυνω^m λεγω.

Ουδεις φαινω⁷ ὁ τιμη
εὖτως καλος κτασμαι.⁵

Ουδεις, ουτε θνητος, ουτε
ἡμιθεος, ουτε αθανατος ευ-
ρισκω, καλος λαμβανα⁶ ὁ
βασιλεια.

Ου ποτε παυω^{m2} εγω μεν
ακτειρω, βασιλεις δε και ὁ
συν αυτος μακαριζω.

Πανεργος ειμι νικαω παι-
ρω^m

Ενθλος ειμι ὁ περι ὁ

evidently giving less attention to the Greeks.

16. He did not *secretly* make use of divination.

17. He *evidently* did those things also from choice.

18. He *openly* sacrificed, oftentimes at home, oftentimes on the public altars of the city.

19. ¶ I will obey God rather than you; and as long as I breathe and am able, I will not *cease to cultivate* philosophy.

20. But the Assyrian, when he *knew* the spies to be advancing, orders two or three chariots and a few cavalry to spring forth and flee.

21. The same day, when he *heard that* Cyrus was there, he led away the army quickly unto him.

22. And thus neither wilt thou be found *injuring* thy masters, nor will it have been consulted badly for ourselves.

23. Art thou not *ashamed to be* so careful of riches, and glory, and honour, that they may be to thee as abundant as possible; but dost thou take no care, nor think at all of thy understanding, and of truth, and of the soul, that it may be as good as possible?

24. O Gadatas, thou hast *evidently* been persuaded by Hyastapes, to entertain those sentiments which thou utterest.

† 25. Where men think, that he who excels will neither be proclaimed by a herald nor receive rewards, there they *evidently* are without feelings of emulation towards one another.

Δριακός ἦν τῶν ὁ Ἕλληνας προσέχω ὁ νους.

Μαντικός (τεχνῇ) χραῶμαι οὐκ ἀφανῆς εἰμι.

Καὶ ἐκείνος ἐκ προαίρεσός ὁλος εἰμι ποιεῶ.

Θυοφάνερος εἰμι, πολλὰ κίς μὲν οἰκοί, πολλὰ κίς δὲ εἰς ὁ κοινός ὁ πόλις βωμός.

Πισθῶμαι ὁ θεός μάλλον ἢ σὺ καὶ ὥσπερ ἀν ἐμπνεῶς καὶ οἷός τε εἰμι, ἐμμηπανῶ φιλοσοφεῶ.

Ὁ δὲ Ἀσσυρίος, ὡς γινώσκω^δ προσεῖμαι^δ ὁ διερρευναί, φρενῶν κελύων ἄρμα ἐξανιστήμι^ε δύο ἢ τρεῖς, καὶ ἵππος ὀλίγος.

Αὐθήμερον, εἴπει ἀκούω^δ παρῖμαι Κόρος, οἰχομαι^δ πρὸς αὐτός ἀγῶ^δ ὁ στρατεύμα.

Καὶ οὕτω εὐτε σὺ ἀλκίως ἀδικῶ ὁ δόσποτης, εὐτε ἐγὼ κακῶς βεβουλευμένος^δ εἰμι.

Χρημα μὲν οὐκ αἰσχυνῶμαι, ἐπιμελομαι, ὅπως σὺ εἰμι^δ ὡς πόλις, καὶ δεῖξαι καὶ τιμῇ; φρονήσις δὲ, καὶ ἀληθεῖα, καὶ ὁ ψυχῇ, ὅπως ὡς βέλτερος εἰμι^δ οὐκ ἐπιμελομαι οὐδὲ φροντίζω;

Ὁ Γαδάτας ὁλος εἰμι ὑπὸ ὁ Ἰστασπῆς πεισθεῖς^δ ὡς γινώσκω ὁς λέγω.

Ὅπου μὲν οἰκοί ὁ ἀνδραπόδος ὁ κρατιστάς^δ μήτε κερύσσω, μήτε ἀλλὸν λαμβάνω, ὁλος εἰμι ἐσταθεῖα οὐ φιλονεικῶς πρὸς ἀλλήλους ἐχω.

26. *Non cessabo scribere.*
 27. *Sed quomodo agit? Sitire desinit.*
 28. *Videtur animus immortalis esse.*
 29. *Manifestum erat eum neminem diligere.*
 30. *Manifestum erat eum animi sollicitudine affici.*

CHAP. XLIV.

The verbs εἰμι, τυγχάνω, ὑπαρῶ, γινεμαι, κυρῶ, ἔχω, φθάνω, λανθάνω, and some others, are used with participles after them, which require to be rendered, in Latin, by the mood and tense of the verb annexed, while the verbs themselves are most generally rendered by adverbs.

1. WILT thou not be silent?
 2. Into how great a desire hast thou thrown us, if these things are so! And they are so, said he.

3. This plan of operations *was fit* for nothing else, than for stealing away or retreating with rapidity.

4. But if you shall do these things which you mention, know that you *will put to death* a man who has already watched much for you.

5. The river Selinus *happened to run* through the middle of the country.

6. One of the attendants called him, in order that he might inspect the entrails which had been taken out; for he *happened to be sacrificing for the purpose of ascertaining the future.*

7. But Clearchus ordered Tolmides, an Elean, whom he *happened to have* as a herald with him, to proclaim.

8. I *happened to say* that there

Οὐ σιωπῶν⁵ εἰμι;

Ὡς εἰς μέγας εἰς ἐπιθυμία ἐμβάλλω ἐγώ, εἰ οὗτος οὕτως ἔχω. Ἀλλὰ εἰμι, φημι, οὕτως ἔχω.

Οὗτος ὁ στρατηγία εἰμι οὐδεις ἄλλος δυναμῆαι, ἡ ἀποδοῖσάσκα⁶ ἡ ἀποφύγω.⁶

Ἦν δὲ ποιῶ, ὅς λεγώ, ἰσῆμι ὅτι ἀνὴρ κατακταίνω⁷ εἰμι, πολὺς μὲν. ὅθι πρὸ σοῦ ἀγρυπνέω.⁸

Τυγχάνω⁹ δὲ δια μέσος ῥέω ὁ χωρίον ποταμὸς Σελίνους.

Καλεῶ⁵ εἰς αὐτὸς ὁ ὑπηρέτης, ὅπως εἰδῶ⁶ ὁ ἱεὺς ἐξαιρέω,⁷ τυγχάνω⁹ γὰρ θύω.¹⁰

Κλεάρχος δὲ Τολμίδης Ἠλείος, ὅς τυγχάνω⁹ ἔχω παρ' ἑαυτοῦ κηρύξ, ἀνέπω¹ κέλευω.⁵

Τυγχάνω⁹ λεγώ, ὅτι πο-

would be to us, many and favourable hopes of safety

9. Tribes *have been separately formed* by the state.

10. We will endeavour, with the aid of the gods, to inflict vengeance on any one who injures us; but if any one *do us kindnesses*, we will, even as far as we are able, not be inferior to this one in doing good.

11. We never as yet *did* you any injury.

12. And when again he *may have turned back*.

13. If my mother *did* not live.

14. Do thou observe if he *be reclined* in sleep.

15. But do thou, if it appears good to thee, *hold in light estimation* the honours of the gods.

16. Since thou, O mother, with tears and lamentations *deplore* my deceased father and beloved country.

17. The Scythians *came* to the bridge long *before* the Persians.

18. But the foot immediately proceeded on a run to Epipolæ, and *ascend* by Euryelum, *before* the Syracusans arrived.

19. We *no sooner came* to Træzen, than we were seized with such violent diseases.

20. But when day dawned, they proceeded in silence, drawn up in battle array, against the enemy; and (without difficulty), for there was a mist, so that they *approached* near *undiscovered*.

21. And Cyratadas, while they were landing at Piræus, *escaped*

λος και καλος ελπις εγω ειμι σωτηρια.

Ἴπο μὲν ὁ πολὺς ὑπαρχῶ διαίρειω^ε φυλῇ.

Αδικοῦσθ μὲντοι πειραω^μ σὺν ὁ θεὸς ἀμύνω, ^με^ς εἰάν μὲν-
τοι τις ἐγὼ εὖ ποιῶ ὑπαρ-
χῶ, καὶ οὗτος εἰς γέγονα δύναμις
οὐχ ἡτταομαι εὖ ποιῶ.

Εγὼ σὺ οὐδεὶς πωποῦ^δ
ὑπαρχῶ^ς κακῶς ποιῶ.

Καὶ ἴταν αὐ παλιν ἀπει-
μι^δ γίνομαι.^δ

Εἰ μὴ κυρῶ ζῶ ὁ τιτῶ.^δ ^εε

Ὅρα καὶ ὁ ὑπὸς μὴ κα-
τακλινῶ^ς κυρῶ.

Σὺ δ' εἰ δοκεῖ, ὁ ὁ θεὸς
ἐντιμὸς^π ἀτιμαζῶ^ς ἐχῶ.

Ἐπεὶ σὺ, μητὴρ, ἐπὶ δακ-
ρυ^δ καὶ γοὸς ὁ θνητῶ^ς πα-
τὴρ, πατὴρ τε φίλος, κα-
ταστῆναι ἐχῶ.

Φθάνω^δ πολὺς ὁ Σκυθῆς,
ὁ Περσὴς ἐπὶ ὁ γεφυρὰ ἀφ-
ικνεσθαι.^δ

Ὅ δὲ πέζος χωρεῶ^ς εὐθὺς
δρομὸς πρὸς ὁ Ἐπιπολῆαι, καὶ
φθάνω ἀναβαίνω^δ κατὰ ὁ Εὐ-
ρυηλόν, πρὶν ὁ Συρακούσιος
παραγίνομαι.^δ

Οὐκ φθάνω^δ εἰς Τροίην
ἐρχομαι,^δ καὶ τοσούτος νοσὸς
λαμβάνω.^ς

Ἐπεὶ δὲ ἡμέρα ὑποφαίνω,^ς
πορεύω^μ σιγῇ συντασσώ^ε
ἐπὶ ὁ πολεμῖος, καὶ γὰρ ὁμ-
χλῇ γίνομαι.^δ ὥστε λαμβά-
νω^δ ἑγγὺς προσερχομαι.^δ

Καὶ ὁ Κυρατάδας ἐν ὁ
ὀχλὸς, ἀποβαίνω ἐν Πείραι

unobserved amid the crowd, and saved himself into Decelea.

22. If As often also as he supped and slept in any place, he did not kindle a fire by night in his camp, but made a light in front of his army, in order that no one might approach unobserved.

23. When the camp of the Assyrians was taken, her husband happened not to be in the camp, but was gone as ambassador to the king of the Bactrians.

24. I would be very grateful to the Deity, if I should not be mistaken in the opinion which I happen to have of thee.

25. And if you will break these, or succumb to those who are breaking them, I predict to you, that you will insensibly give up the government of the state.

26. Do not forget hospitality to strangers; for by this, some have entertained angels unawares.

27. If the murder of husbands shall be lawful for women, you cannot any longer avoid dying (death), or you must become the slaves of women.

28. *Forte in Saturni sacello deambulabamus.*

29. *Imprudens interfectorem filii sui aliebat.*

30. *Ut nec Cyrus nec Cilices juga preoccupant.*

31. *Una adhuc pars imperii reliqua est, si quid modo forte intelligo.*

εως, λανθανω^ο αποδιδρασκω, και αποσωζω^{ωρ} ες Δεκελεια.

‘Οπου δε δεπνηποιεω^{ωμ} και καθενδω,^δ εν μεν ο στρατοπεδον πυρ νυκτωρ ουκ κω,² προ δε ο στρατευμα φως ποιεω,² ινα μηδεις λανθανω^ω προσειμι.^ο

‘Οτε αλυσκω² ο ο Ασσυριος στρατοπεδον, ο ανηρ αυτος ου ευγχανω^ω εν ο στρατοπεδον ειμι αλλα προς ο Βακτριανος βασιλευς πρεσβευω οίχομαι.²

Πολυς αν ο Θεος χαρις εχω,^{ειδ} ει μη διαμαρτανω^{ωμ} ο δοξας ες εχω περι ου ευγχανω.

Ει δε και ουτος^{ει} καταλυω,² η ο καταλυω επιτρεπω, προλεγω συ, οτι λανθανω² ο πολυτσιας παραχωρεω.⁵

‘Ο φιλοξενια μη επιλανθανομαι· δια ουτος^{ει} γαρ λανθανω^ω τις ξενιζω⁵ αγγελος.

Ει αρσην φονος ειμι γυνη οστις, ου φθανω^{ει} επι αν θνησκω, η γυνη δουλευω χρεων.

CHAP. XLV.

The Greeks use μέλλω with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb sum.

1. AND here I mean to exhibit it against the third day—(ostensurus sum).

2. They are about to perform the funeral obsequies—(facturi sunt).

3. Concerning what things ye are about to decide—(judicaturi estis).

4. First consider in thy mind, every thing which thou mayest be about to utter—(verbis prolaturus sis).

5. Did not I say that you two were going to be troublesome to me?—(molestiam allaturi essetis).

6. If thou wouldst even hear the words which are going to be mentioned—(sunt proferenda).

7. After this, Seuthes removed his camp farther; but the Greeks took up their abodes among the villages, whence, after having supplied themselves with as much provisions as possible, they intended to proceed to the sea—(ituri erant).

8. He said this, signifying by what death he was about to die—(moriturus erat).

9. When the nightingale was about to be killed—(occidenda esset).

10. ¶ Thou appearest to me to say, Socrates, that if we would acquire a good friend, we ourselves must be good both at speaking and acting—(comparaturi essemus).

Και ἐνθάδε μέλλω ἐπιδεικνύμι εἰς τρίτος ἡμέρα.

Ταφῇ μέλλω ποιεῶ.

Περὶ ὅς σὺ μέλλω κρίνω.

Πᾶς ὅστις ἀν μέλλω λέγω προτερεῖν ἐπισκοπεῶ ὁ γνῶμη.

Οὐκ ἀγορεύω ὅτι παρῶν³ πραγμάτων μέλλω εἶπω;

Κἄν ἀκούῃ ὁ μέλλω ξέω³ λόγος.

Εὐντευθεν Σευθῆς μὲν ἀποστρατοπεδεύω^{πδ} πρόσω, ὁ δὲ Ἑλλήνιν σκηνέω² εἰς κωμή, ὅθεν μέλλω,² πλείστοις^{ρδ} ἐπισιτίζω,^{πδ} ἐπιβαλαττα ἡκω.

Οὗτος λέγω,² σημαίνω ποῖος θάνατος μέλλω ἀποθνήσκω.

Ἀηδῶν ἀναιρέω μέλλω.

Δοκέω εἶπω, ὡ Σωκράτης, ἐπὶ ὥς εἰ μέλλω^δ ἀγαθὸς τις κατασμαι³ φίλος, αὐτὸς εἶπω ἀγαθὸς δεῖ γίνομαι⁹ λεγῶ^ε τε καὶ πράττω.

11. For who, being about to make any thing, is ignorant what he is about to make?—(facuturus est), (facturus est).

12. Those who are about to be auxiliaries, ought to be friends, not enemies; neither envious in the prosperity of their commander, nor treacherous in his adversity—(futuri sunt).

13. In the (play) Cresphontes, Merope is about to kill her son, and does not kill him, but on a sudden discovers who he is; and in the Helle, the son, being about to give up his mother, finds on a sudden who she is—(occisura est), (dediturus).

14. Nonnullus occidit, nonnullos (occisurus) erat.

15. In hoc ipso die, laturus erat unusquisque vestrum sententiam, de sua etiam ipsius dicendi libertate.

Τίς γὰρ, μέλλω ποιῶν³ τίς, ἀγνοῶ ὅς μέλλω ποιῶ;

Φίλος, οὐκ ἐχθρὸς εἶμι, ὁ μέλλω³ συμμάχος εἶμι,³ καὶ μήτε ἐπὶ ὁ ἀγαθός³ φθόνει,³ μήτε ἐν ὁ κακός³ πρὸδοῖμι.³

Ὡς ὁ Κρέσφοντης, ὁ Μέρπη μέλλω ὁ υἱὸς ἀποκτείνω, ἀποκτείνω δὲ οὐ, ἀλλὰ ἀναγνώριζω³ καὶ ἐν ὁ Ἑλλη, ὁ υἱὸς, ὁ μητρὶ ἐκδίδωμι μέλλω, ἀναγνώριζω.³

CHAP. XLVI.

The time when is commonly put in the genitive, sometimes in the dative; how long in the accusative.

1. But the Greeks, having gone forth each day with their beasts of burden and slaves, brought away without fear, wheat, barley, wine, figs.

2. For, on the preceding day, sending, he ordered us to deliver up our arms.

3. On the following day, sailing thence with a favourable wind, they coasted along for two days.

4. For we indeed thought that you intended to attack the enemy by night.

5. This then was the termination of affairs on this night, but

Ὁ δὲ Ἑλλήνων ἐξείμι³ ἕκαστος ἡμέρα³ συν ὁ ὑποζυγίης καὶ ὁ ἀνδραποδόν, φέρω³ ἀδείας³ σφόδρα³ κριθή,³ οἶνος, σύκον.

Ὁ μὲν γὰρ προῦθεν ἡμερᾶ³ πέμψω ὁ ὅπλον παραδίδωμι³ χελεύω.²

Ἐντεῦθεν ὁ ὑστεραίος (ἡμερᾶ³) ἀναγώ³ σπένυμα καλὸς, πλεω³ ἡμέρα³ δύο παρα γῆ.

Ἐγώ μὲν γὰρ οἶμαι³ σὺ ὁ νύξ³ ἤχω³ ἐπὶ ὁ πολεμίας.

Ὁ μὲν οὖν νύξ³ οὗτος οὗτος ὁ τέλος γίνωμαι³ ὁ δὲ ὕστε-

on the following day they brought them to the army.

6. And, having stationed watches, they slept *during the night*.

7. Having said these things, he was not guilty of a falsehood; for the young man, becoming delighted with wine, ceased not drinking either *by night* or *by day*.

8. I wish to inform some, and to remind others of you, that of those advancing against us, they who occupy the right wing, are the same whom you, *on the fifth day* (preceding this), having routed, pursued.

9. Thence they proceeded, *during all the succeeding day*, through snow.

10. Xenophon, having taken with him Polycrates, went *by night* to the army of Sautes.

11. *In this month* ye sent away Charidemus, having ten empty ships, and five talents of silver.

12. But the generals and captains, having come from Aristarchus, brought back intelligence, that at present indeed he requests them to depart, but to come *at evening*.

13. ¶ And they come to the sacred mountain *on the fifth day*: the mountain's name was Theches. But when the foremost came upon the mountain and beheld the sea, a great cry arose.

14. Thus many lay, as if a rout had taken place, and the despondency was great. *On the following day*, however, no one died, but almost about the same hour they recovered their senses, and

ραιος (ἡμερᾶ¹) προσάγω² αὐ-
τος εἰς τὸ στρατεῦμα.

Καὶ ὁ μὲν νύξ, φυλακὴ
ποιῶ, ¹⁵ καθύδω.²

Οὗτος ἐπῶ, ⁸ οὐ ψευδῶ, ¹⁵
ἀλλὰ ὁ νεανίσκος ἡδῶ α-
νος, οὐτὲ νύξ, ⁸ οὐτὲ ἡμέρᾱς
παυῶ ¹² πινῶ.

Ὁ μὲν διδάσκω, ⁵ ὁ δὲ
ἀναμνᾶω⁵ σὺ βουλομαι, ὅτι
εἰμι, ὁ προσεῖμι, ¹⁵ ὁ μὲν ὁ
δεξιὸς (κερὰς) ἐχῶς ὅς σὺ
ἡμερᾶ¹ πεμπτός τρεπῶ ¹⁵
διωκῶ.⁵

Ἐντεῦθεν ὁ ἐπειμί¹⁵ ἡμέρᾱ
ὅλος πορεύω ¹² διὰ χιων.

Ὁ Ξενοφῶν παραλαβὼν⁸
Πολυκράτης οἰχομαι² ὁ
νύξ ἐπὶ Σευθῆς στρατεῦμα.

Οὗτος ὁ μὲν δέκα ναὺς
ἀποστέλλω ἐχῶ Χαρίδημος
κενός, καὶ πέντε ταλάντων
ἀργυρίου.

Ὁ δὲ στρατηγὸς καὶ ὁ
λοχαγὸς ἔχω παρὰ ὁ Ἀρισ-
ταρχός, ἀπαγγέλλω² ὅτι
νῦν μὲν ἀπείμι αὐτὸς κέλευω
ὁ δειλὸς δὲ ἔχω.

Καὶ ἀφικνεομαι ἐπὶ τὸ ἱερόν
ὄρος ὁ πεμπτός ἡμέρᾱ¹ ὄνομα
δὲ εἰμι ὁ ὄρος Θηχῆς. Ἐπει-
δὴ δὲ ὁ πρῶτος γίνομαι⁶ ἐπὶ
ὁ ὄρος, καὶ κατεῖδω⁶ ὁ θαλάτ-
τα, πολὺς κραυγὴ γίνομαι.⁶

Κεῖμαι² οὕτω πολὺς, ὥς-
περ τροπὴ γίνομαι, ¹⁵ καὶ
πολὺς εἰμι ὁ αὖθις. Ὁ δὲ
ὑστέραιος ἀποθνήσκω⁸ μὲν οὐ-
δεὶς, ἀμφὶ δὲ ὁ αὐτὸς ποῦ
ὥρᾳ φρονέω,² τρίτος δὲ καὶ

on the third and fourth day arose, as if after a draught of medicine.

15. The man, having taken me with him, washed me for nine and twenty days, having begun with the moon.

16. Hail, Menippus! and whence hast thou come unto us? for thou hast not appeared *this long time* in the city.

17. The narrative of the Odyssey is long; a person being *many years* abroad, and watched by Neptune, and being alone.

18. I say that five hundred of these should be Athenians, of whatever age may appear to you to be right, serving *an appointed time*, not *long*, but *as much as* may seem to be right, in succession to each other.

19. If a law should be enacted, that persons not eating be not hungry, and not drinking be not thirsty, nor be cold *in winter*, nor warm *in summer*, no law could be able to bring it to pass that men obey as to these things.

20. Moreover even yet at the present day, *every ninth year*, the Delphians send boys of noble birth, and one from among themselves as an architheorus.

21. *Postridie Tigranes ipse aderat.*

22. Quum vero advenient finis a fato præstitutus, non oblivione in honorati jacent, sed memoria *per omne tempus* hymnis celebrati florent.

23. Vestem indueris non modo vilem, sed eandem quoque æstate et hyeme.

εἰσαφύτος ἀνίστημι,^{π2} ὥσπερ ἐκ φαρμακοποσίας.

Παλαιαμέανω⁶ δὲ ἐγὼ ὁ ἀνὴρ ἡμέρᾳ ἑνὲα καὶ εἰκοσίν, ἅμα ὁ Σέληνῃ ἀρχῶ,^{π6} λουῶ.²

Χαίρω, ὦ Μενίππες· καὶ ποθεν ἐγὼ ἀφικνεσθαι; πολὺς γὰρ χρόνος οὐ φαίνω^π ἐν ὁ πολίς.

Ὁ ΟὈδυσσεΐα μακρὸς ὁ λόγος· εἰμι, ἀποδημῶ τὶς ἔτος πολὺς, καὶ παραφυλαττῶ ὑπὸ ὁ Ποσειδῶν, καὶ μόνος εἰμι.

Οὗτος δὲ Ἀθηναῖος φημι δεῖ εἰμι πεντακοσίοι, ἐξ ὧς ἀν τὶς σὺ ἡλικία καλῶς ἔχω δοκεῖ, χρόνος τακτὸς στρατεύω,^π μὴ μακρὸς οὗτος, ἀλλὰ ὅστις ἀν δοκεῖ καλῶς ἔχω, ἐκ διαδοχῇ ἀλλήλων.

Εἰ νόμος σιθῆται^{πδ} μὴ ἐσθίω μὴ πίνειω, καὶ μὴ πινῶ μὴ διψῶ, μὴ δὲ ἔργω ὁ χειμῶν, μὴ δὲ ἑλπῶ^π ὁ θερος, οὐδεὶς ἀν νόμος δύναται^{πδ} διαπράσσω^{πδ} ἀνδρῶπις οὗτος πείρω^π.

Καὶ ἐστὶ καὶ νῦν ἔτος ἑνῆατος, ὁ Δελφοὺς παῖς εὐγενὴς πεμπῶ καὶ ἀρχιδεῶντες εἰς σφείς αὐτοὺς.

CHAP. XLVII.

The question whither? is commonly answered by εἰς or πρὸς with the accusative: where? by ἐν with the dative: whence? by ἐκ or ἀπο with the genitive: and by or through what place? by διὰ with the genitive.

Adverbs in ἐν and σι are used to signify at a place: in δε, σε, or ζε, to a place: and in ἐν and δε, from a place: δε is also added to accusatives, to signify to a place.

The distance of one place from another, is put in the accusative.

1. *Thence he advances three days' march, thirty parasangs, to the plain of Caÿster.*

2. *Thus Cyrus spoke, and having done these things, went to the Persians.*

3. *After these things they proceeded to the Taochi, five days' march, thirty parasangs; and their provisions failed.*

4. *Through this region, both through that which was hostile, and that which was friendly, the Greeks proceeded eight days' march, and come to the Chalybes.*

5. *An overthrow having happened to them at Leuctra.*

6. *Intelligence having come unto him, that in the battle at Corinth, eight of the Lacedæmonians lay dead.*

7. *Lysander, having drawn up on shore the ships at Ephesus, remained quiet.*

8. *He was enabled to say, that they alone of the Greeks, fought in aid of the king at Plataeæ.*

9. *But when there came to him twenty ships from Syracuse, and others came also from Ionia.*

10. *But when he had come, he*

Ἐντεῦθεν ἐξέλκω σταθ-
μος τρεῖς, παρασαγγῆς τρια-
κοντα εἰς Καῦστρεος πεδίον.

Ἐπὶ μὲν οὕτως ὁ Κύρος,
οὕτως δὲ ποiew, εἰς Περσῆς
πορευω.^{m2}

Ἐκ οὗτος πορευο^{ρ5} εἰς Τα-
χος, σταθμός πεντε, παρα-
σαγγῆς τριακοντα, καὶ ὁ
ἐπιτηρώσιος^{ρn} ἐπιλείπω.^o

Διὰ οὗτος ὁ χώρα ὁ Ἑλ-
λην, διὰ τε ὁ πολέμιος, καὶ ὁ
φίλιος, πορευο^{ρ5} οἰτω σταθ-
μος, καὶ ἀφικνεσθαι εἰς Χα-
λύβεις.

Αὐτες ἐν Λευκτρα συμ-
φορὰ γινεσθαι.^{p7}

Ἀγγέλια ἐρχομαι^o αὐτες,
ὡς ἐν ὁ ἐν Κορινθός μαχη, οκ-
τω Λακεδαιμόνιος θνήσκω.^{p7d}

Ὁ Λυσάνδρος, ἀνελκω^o
ὁ ἐν ὁ Ἐφέσος ναυς, ἡσυχία
αἰω.²

Ἐχω² λεγω, ὅτι μόνος ὁ
Ἑλλήν βασιλεὺς^d συμμα-
χομαι² ἐν Πλαταιαί.

Ἐπεὶ δὲ ἐρχομαι^o αὐτος ὁ
τε ἐκ Συρακούσαι ναυς εικο-
σιν, ἐρχομαι^o δὲ καὶ ἀπο
Ἰωνία.

Ἐπεὶ δὲ ἤκω,² ἀναβαίνω^o

went up unto him, with the ambassadors from Lacedæmon.

11. *Thence* he advances through Syria, and comes to the river Araxes.

12. *Thence* the Greeks proceeded through the Macrones; but on the first day they came to the river which separated both the territory of the Macrones, and that of the Scythini.

13. But the soldiers, having sold the corn which they had collected together, and the other things which they had taken, proceeded thence through the Bithyni.

14. They spent the winter being occupied with these things; but at the opening of the spring, Pharnabazus having manned many ships, and having hired in addition a mercenary force, sailed, and Conon along with him, through the islands, to Melos.

15. The insolence of the slaves and strangers at Athens is very great; and it is neither allowed there to strike a blow, nor will a slave give way for thee.

16. Pausanias, having received this letter, though being even before held in great estimation by the Greeks on account of the chief command at Plataeæ, was then much more elated.

17. But the bees were numerous there, and as many of the soldiers as ate of the honey-combs, became all deprived of their senses.

18. What in many therefore and other instances is fully apparent, that there is not a firmer band, than when it is composed of friendly fellow-combatants, is in this instance also made manifest.

προς αὐτὸς συν ὁ ἐκ Λακεδαιμῶν πρεσβύς.

Ἐντεῦθεν ἐξελανυν δια ὁ Συρία, καὶ ἀφικνεσθαι πρὸς ὁ Ἀραξὸς ποταμός.

Ἐντεῦθεν προεβῶν ὁ Ἑλλην δια Μακρων· ὁ πρῶτος δὲ ἡμέρα ἀφικνεσθαι ἐπὶ ὁ ποταμός, ὃς ὀρίζω ὁ τε ὁ Μακρων χώρα, καὶ ὁ ὁ Σκυθίνος.

Ὁ δὲ στρατιώτης, διατιθέμενος ὁ σίτος, ὃς εἰμι συγκομιζω, καὶ ὁ ἄλλος ὃς λαμβάνω, ἐκπορεύω δια ὁ Βιθυνός.

Ὁ μὲν χειμῶν ἐν οὗτος εἰμι διαγῶ· ἅμα δὲ ὁ εὐρύς πολλὸς συμπληρω, καὶ ξεικός· προσμιθεῖται, πλεῖς ὁ Φαρναβάζος τε, καὶ ὁ Κωνὸν μετ' αὐτοῖς, δια νηῖς εἰς Μήλος.

Ὁ δούλος καὶ ὁ μετοίκης πολλὸς εἰμι Ἀθηναίων ἀκολασία, καὶ οὐτε πατασσω· ἐστὶν αὐτοῖς, οὐτε ὑπεξίστημι· συ δούλος.

Οὗτος λαμβάνω ὁ Πάυσανίας ὁ γράμμα, εἰμι καὶ προτρέπον ἐν μεγάλῃ ἀξίωμῃ ὑπὸ ὁ Ἑλλήν δια ὁ Πλαταιασίν ἡγεμονία, πολλὸς τότε μάλλον αἰρω.

Ὁ δὲ σμῆνος πολλὸς εἰμι αὐτοῖς, καὶ ὁ κηρίον ὅσος φαγω ὁ στρατιώτης, πᾶς ἀφρων γίγνομαι.

Πολλαχόθι μὲν οὖν καὶ ἄλλοθι δηλός, ὅτι οὐκ εἰμι ἰσχυρὸς φαλαγγί, ἢ ὅταν ἐκ φίλος συμμαχος ἀφροίζω, καὶ ἐν αὐτοῖς δηλῶ.

19. If thou come to any of the nearest cities, either to *Thebes* or to *Megara*, (for they are each governed by good laws,) thou wilt come as an enemy to the government of these.

20. And they decreed that they cause those to cease from their authority, and choose others without delay; and they chose ten, one from each tribe, and the thirty withdrew to *Eleusis*.

21. But he went to *Lycia* under the safe guidance of the gods.

22. Bring thou forward another; or rather those two; that laughing man who is from *Abdera*, and that weeping one who is from *Ephesus*; for they themselves wish to be sold together.

23. And he, having taken in addition from Athens both other ships and heavy-armed troops, sailed away.

24. They selected Dracontius, a Spartan; who, when a boy, fled from home, having unintentionally slain a boy, having struck him with a Spartan sword.

25. They went each of them home.

26. The storm carried them to sea.

27. The Greeks thereupon were in great perplexity, reflecting that they were distant from Greece more than ten thousand stadia.

28. But when the Greeks, having crossed over, were distant from the ravine as much as eight stadia, Mithridates also crossed over, having his force.

29. Some distant a journey of

Εαν εἰς ὁ ἐγγυτάτα τις πόλις ἐρχομαι,⁶ ἢ Θηβαίῃ, ἢ Μεγαράδῃ, (εὐνομῶ γὰρ ἀμφοτέρως,) πολέμιος ἦκω ὁ οὗτος πολιτεία.

Καὶ ψηφίζω⁵ ἐκείνους μὲν καταπαύω,⁵ ἄλλος δὲ αἰρέω⁶ καὶ αἰρέω⁶ ὅσους, εἰς ἀποφυλῇ καὶ ὁ τριακόντα Ἐλευσίναδῃ ἀπερχομαι.⁶

Αὐτὰρ ὁ βαίνω⁶ Λυκίηνδῃ βροῦς ὑπ' ἀμυμῶν πομπῇ.

Ἄλλους παραγῶ,⁶ μάλλον δὲ ὁ δύο οὗτος· ὁ γέλαω ὁ Ἀβδηροδὲν, καὶ ὁ κλαίω ὁ ἐξ Ἐφεσσοῦ· ἅμα γὰρ αὐτοὺς πειρασῶ⁷ βουλομαι.

Προσλαμψάνω⁶ δὲ Ἀθηνῆδῃν ἄλλους τε ναὺς καὶ ἰπλῆτης, ἀποπλεῶ.⁵

Αἰρέω⁶ Δρακόντιος Σπάρτιατης, ὃς φεύγω² παῖς εἰμὶ οἰκῶδῃ, παῖς ἀκῶν κατακτείνω,⁶ ζήτησιν πατασσω.⁵

Ὁ μὲν βαίνω⁶ οἰκόνδῃ ἐκαστος.

Ὁ φέρω² ποντοῦδῃ ἐυέλ-
λα.

Ὡς πολλὸς δὴ ἀπορία εἰμι ὁ Ἕλλησιν, ἐνθυμέομαι ὅτι ἀπεχω² ὁ Ἕλλας πλέον ἢ μυρίοι στάδιον.

Ἐπεὶ δὲ ὁ Ἕλλησιν διαβαίνω⁷ ἀπεχω² ὁ χαράδρῃ ὅσος οὐκτώ σταδίων, διαβαίνω² καὶ ὁ Μιθριδάτης, ἐχω ὁ δύναμις.

Ὅσῳ μὲν ἀπεχω² παμ-

many days, and others even of many months.

30. ¶ *Thence* they proceeded *through Troas*, and having crossed over *Ida*, they come first to *Antandros*, then, passing by the sea-coast of *Lydia*, to the plain of *Thebe*. *Thence*, having come *through Adramyttium* and *Cerionisa* by *Atarneus* to the plain of *Caycus*, they reach *Pergamus* of *Mysia*.

31. After these things, *Xenophon* negotiated for vessels, in order that they might cross over as soon as possible into *Asia*; but during this time, *Aristarchus* the prefect from *Byzantium* having arrived, having two triremes, told the soldiers not to cross over into *Asia*.

32. *Aristarchus* meets at *Cyzicus* *Anaxibius* sailing away from *Byzantium*, and *Anaxibius* enjoins upon *Aristarchus* to sell into slavery as many of the soldiers of *Cyrus* as he should find left at *Byzantium*.

33. I advised both thy father and my brother *Darius*, not to go on an expedition against the *Scythians*, men inhabiting a city nowhere.

34. If moreover it behoves to make mention also of minor matters, they first, through their command of the sea, discovered new modes of feasting; whatever was agreeable in *Sicily*, or in *Italy*, or in *Cyprus*, or in *Egypt*, or in *Lydia*, or in *Peloponnesus*, or any where else, all these things were collected

πολλοὶ ἡμέρα ὅσους, ὁ δὲ καὶ μὴν.

Ἐντεῦθεν οἱ παρεσκευασμένοι διὰ τὸ Τρωάς, καὶ ὑπερβαίνοντες ὁ Ἰδὴ, εἰς Ἀντανδρόν ἀφικνούμενοι πρῶτον, εἰς τὰ θάλαττα παρεσκευασμένοι τὴν Λυδίαν, εἰς Θηβὴν πεδίων. Ἐντεῦθεν οἱ Ἀδραμύτιον καὶ Κερσιονίαν παρ' Ἀτάρνους εἰς Καϊκὸς πεδίων ἐρχομαι, Πέργαμον καταλαμβάνοντες ὁ Μυσίαν.

Μετὰ αὐτοὺς Ξενοφῶν μὲν πρᾶττον περὶ πλοίων, ὅπως ὀπίσταχιστα διαβαίνοντες εἰς τὴν Ἀσίαν, ἐν δὲ οὗτοι ἀφικνούμενοι Ἀριστάρχους ἐκ Βυζαντίου ἀρμοστής, ἔχων δύο τριῆρες, ἐπὶ οὐ στρατιωτῆς μὴ παρεσκευασμένοι εἰς τὴν Ἀσίαν.

Ἀποπλεῶντες οὖν Ἀναξίβιους ἐκ Βυζαντίου συναντῶν Ἀριστάρχους ἐν Κυζίκῳ, καὶ ὁ Ἀναξίβιος ἐπιστέλλων ὁ μὲν Ἀριστάρχους, ὅπως ἀν ἐξήρισκον ἐν Βυζαντίῳ ὁ Κύριος στρατιωτῆς ὑπολείποντες ἀποδιδόναι.

Ἐγὼ δὲ καὶ πατήρ σου, ἀδελφεοὺς δὲ ἐμοῦ, Δαρείους, ἀγορεύων μὴ στρατεύωνται ἐπὶ Σκυθῆς, ἀνὴρ οὐδαμῶς ἀστυνῆμων.

Εἰ δὲ δεῖ καὶ μικροτέρους μνησθῆναι, ὅτι ὁ ἀρχὴ τὸ θάλαττα πρῶτον μὲν τῆτος εὐωχία ἐξευρίσκοντες ὅς τις ἐν Σικελίᾳ ἦσιν, ἢ ἐν Ἰταλίᾳ, ἢ ἐν Κύπρῳ, ἢ ἐν Αἰγύπτῳ, ἢ ἐν Λυδίᾳ, ἢ ἐν ὁ Πόντῳ, ἢ ἐν Πελοποννήτῳ, ἢ ἑλλοθὶ τοῦ, οὗτος πᾶς εἰς

into one, by reason of their command of the sea.

35. But the soldiers of Iphicrates, having made irruptions *into many parts* of Arcadia also, both carried away plunder and attacked the walled cities.

36. But let us see Gniphō the usurer, if it appear good to thee; he does not live *far off*; and his door itself is open to us.

37. Do not thou hesitate to go *a great distance* to those who promise to teach any thing useful.

38. Sed mihi neque *domo* exeunti mane, dei signum adversatum est, neque quando hic ascendebar.

39. Descenditque post finem annorum ad Achab *in Samariam*.

40. Laudaverit jure aliquis illum *Athenis* legislatorem, qui vetuit parentem a filio ali, quem nullam artem edocuisse.

εἰς ἀθροίζω,⁵ δια ὁ ἀρχὴ ὁ θαλάσσια.

Ὁ δὲ περὶ ὁ Ἰφικράτης πολλαχόσε καὶ ὁ Ἀρκαδία ἐμβαλλοί,⁶ ληλατῶ² τε, καὶ προσέβαλλω³ πρὸς ὁ τειχῶς.

Εἰ γὰρ, εἰ δοκεῖ, Γνιφῶν ὁ δανειστής ἐνὶ,⁶ σὺ μακρὸς (ὥδης) δὲ καὶ οὐκ οἶκω, ανοιγῶ⁷ αὐτὸς ἐγὼ ὁ θυρὰ.

Μὴ κατοκνῶ μακρὸς ὁδὸς πορεύω,¹¹ πρὸς ὁ διδάσκω τις χρησίμος· ἐπαγγέλλω.¹¹⁸

CHAP. XLVIII.

Verbal adjectives, governing a dative of the agent and the case of their own verbs, are used to signify necessity.

1. THE saying, Know thyself, means, if thou knowest thine own circumstances and *what thou must do*.

2. Both *all* who speak and ye who hear, *must prefer things* which are best, and will be salutary.

3. If they were to have done any thing base, *thou shouldst have chosen death* rather than it.

4. If it be not consistent with what is honourable to be saved, *we must choose death*.

Ὁ Γινώσκω⁶ σουτοῦ ἐμὶ, ἀν ὁ πρᾶγμα εἶδω¹⁰ ὁ σουτοῦ, καὶ τις σὺ ποιήσεις.

Καὶ ὁ λόγος ἄριστος, καὶ ὁ ἀκούω σὺ, ὁ βέλτιστος καὶ ὁ σωζῶ⁸ προαιρέσεις.

Εἰ μέλλω² ἀσχερὸς τις ἐργάζομαι, θάνατος σὺ αὐτὸς αὐτὸς προαιρέσεις ἐμῇ.³

Ἀν μὴ ἐμῇ πρὸς ὁ καλὸς σωζῶ, θάνατος ἐγὼ αἰρέσεις ἐμῇ.

5. *We must show that we have been educated better than others, and instructed in the way to virtue.*

6. *We must not overcome women by strength.*

7. *The wise man ought to avoid living for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life.*

8. *But this must first be considered by us, whether there be any art of sublimity or depth; for some persons think that they are quite mistaken who refer such things as these to precepts of art.*

9. *If thou wishest that the gods be propitious to thee, thou must worship the gods; or if thou wishest to be beloved by thy friends, thou must do good to thy friends; or if thou desirest to be honoured by any state, thou must assist that state.*

10. *I think that a person should captivate those whom he would wish to make willing assistants in the works of war, by all good words and deeds.*

11. *I say then that you ought to give aid to these things in two manners; first, in saving their cities for the Olynthians, and sending the soldiers who will do this; and secondly, in injuring this country by ships and by other soldiers.*

12. *Si quis, quum tibicen bonus non sit, videri velit, quid ei faciendum sit? An non imitandi boni tibicines in iis quæ sunt extra artem? Ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedissequos circumducant, cùm non nisi hæc faciendū.*

Εγὼ παιδείκτεός εἰμι, ὅτι ὁ ἄλλος ἀμεινὼν ἐρετώ, καὶ παίδευσθαι πρὸς ἀρετῇ.

Οὐ σθένος νικητέος (ἐγὼ) γυνή.

Φευκτεός ὁ σωφρονεω,ς ἵνα πρὸς δόξῃ ζῶω,¹ καὶ ὁ ὁ πολὺς δοκῶς περισκοπεῶ, καὶ μὴ ὁ ὀρθὸς λόγος ἡγεμὼν ποιεῶ² ὁ βίος.

Εγὼ δὲ ἐκείνος διαπορητέος ἐν ἀρχῇ, εἰ εἰμι ὑψὸς τις ἢ βάθος τεχνῇ· ἐπεὶ τις ὁλως οἰομαι διαπαταῶ,³ ἵνα ὁ τοιοῦτος ἀγῶς εἰς τεχνικὸς παραγγέλμα.

Εἰ ὁ θεὸς ἰλέως εἰμι σὺ βουλομαι, θεραπευτέος (σὺ) ὁ θεός· εἴτε ὑπὸ φίλος ἐδελω ἀγαπαῶ, ὁ φίλος (σὺ) εὐεργετητέος· εἴτε ὑπὸ πολὺς ἐπιθυμῶ τιμῶ, ὁ πολὺς ὠφελήτεος.

Ὅς ὁ εἰς ὁ πολέμος ἐργὼν ποιεῶ τις βουλομαι συνεργᾶ προθύμος, οἷος πανταπασί, ἐγὼ γὰρ δοκεῖ, ἀγαθὸς θηρατέος εἰμι, καὶ λόγος καὶ ἐργὼν.

Φημι δὴ διχῇ βοηθητέος εἰμι ὁ πράγμα σὺ, ὅτι τὸ ὁ πολὺς ὁ Οὐλυνθίους σωζῶ,¹ καὶ ὁ οὐτός ποιεῶ² στρατιωτῆς ἀκτεμῶ, καὶ ἵνα ὁ ἐκείνος χωρᾷ κακῶς ποιεῶ,¹ καὶ ἐρηξῆς, καὶ στρατιωτῆς ἐτερός.

CHAP. XLIX.

The infinitive mood, or a participle, is used to supply the place of gerunds and supines.

INFINITIVE.

1. THE first of the Athenians, most powerful *in speaking* and *acting*.

2. The Cretans are skilful *in using* the bow.

3. He will be hard *to make war against*.

4. Thou wert going to leave this deserted house to others, *to be plundered*.

5. Do thou refrain entirely from shouting, and *from laughing* at any thing.

6. He spent the greatest part of his time *in enquiring*, and *considering*, and *consulting*.

7. It is time for thee *to depart from fighting*.

8. Such wert thou *to be looked at*.

9. What went ye out *to behold*?

10. For he was stern *to behold*.

11. It happens that our state is worthy *to be admired*, both in these respects, and besides in others.

12. If indeed the valiant spirit of thy father has been instilled into thee, such a one as he was *to perform* both a deed and a word.

13. And *by injuring* his country both with ships and other troops.

Πρωτος Αθηναιος, λεγω και πραττω δυνατος

Κρης ειμι τοξευω αγαθος.

Χαλεπος ειμι προς ονε πολεμειω..

Αλλος δομος λειπω³ μελ-
λω ορφανος διαρπαζω.⁵

Βοη, και ονε επιγελαω
τις^d παντελως απεχω.^m

Εν ονε ζητω, και φρον-
τιζω, και βουλευω,^m ο πο-
λυς χρονος διατριβω.²

Καιρος συ ονε απειμι⁹
απο ονε μαχομαι.

Ειμι ειδω⁶ τοιουτος.

Τις εξερχομαι⁸ θεαομαι;⁵
Στυγνος γαρ οραω ειμι.

Και εν τε ουτος ο πολις
αξιος ειμι θαυμαζω, και επι
εν αλλος γινομαι.

Ει δη τοι συ πατης εν-
σταζω⁷ μενος ης, υιος εκει-
νος ειμι τελεω⁴ εργον τε
επος τε.

Και ονε ο εκεινος χωρα
κακως ποιειω, και τρηγης
και στρατιωτης ετερος.

PARTICIPLE.

14. I myself acquired them *by conferring favours*.

Ευεργετω⁵ αυτος κτασ-
μαι.⁵

15. Thou dost endeavour to deceive me, by purposely speaking things contrary to those on which we were just now agreed.

16. We gain friends, not by receiving, but by conferring favours.

17. I have spent my own property in doing nothing else than honouring and bestowing gifts, whenever I admired any of the soldiers.

18. He made those who associated with him, entertain the hope, that they by imitating him would become such.

19. The accuser said, that he, by selecting also the worst passages of the most celebrated poets, and using these as proofs, taught those who associated with him to be evil-doers and tyrannical.

20. He observed moreover, with an air of pleasantry, that he thought that Circe made (men) swine, by entertaining them with many such things.

21. I went to thee, in order to see how thou art.

22. And thou never growest weary in contriving how these things may be to thy friends.

Ἐπιχειρῶ ἐγὼ εξαπα-
ταῶ, ἐπιτηδὴς ἐναντίος λέ-
γω ὅς^d ἀρτί ὁμολογῶ.⁵

Οὐ πασχῶ ἐγὼ, ἀλλὰ
ὄρω, κτασθῆναι ὁ φίλος.

Ὁ ἰδῖος χρεῖμα ἀναλίσ-
κω, οὐδεὶς ἄλλος ποιεῶ, ἡ τι-
μαῶ, καὶ χαρίζομαι, ὅταν
τις ἀγαζομαι⁵ ὁ στρατιω-
της.

Ἐλπίζω ποιεῶ³ ὁ συν-
διατρίβω⁶ ἑαυτοῦ, μιμεσθαι
ἐκεῖνος, τοιοῦτό⁷ γίνομαι.^{m4}

Φημι δ' αὐτοὺς ὁ κατ-
ήρως καὶ ὁ ἐνδοξὸς ποιητῆς
ἐκλέγω^m ὁ πονήρως (μέρος),
καὶ οὗτος μαρτυροῦν χράω,^m
διδάσκω ὁ συνειμιε⁸ κακοῦ-
ρως εἰμι καὶ τυραννικός.

Οἶμαι δὲ φημι ἐπισ-
κωπτῶ⁹ ὁ Κίρκη ὅς ποιεῶ,
τοιοῦτος πολὺς δειπνίζω.

Ἐγὼ πρὸς σὺ εἰμι,^{m2}
ἐπισκεπτομαι³ πῶς ἐχῶ.

Ὅπως τὲ οὗτος γίνομαι
ὁ φίλος οὐκ ἀποκαμνῶ μη-
χανασμαι.

PROMISCUOUS.

23. In living indolently and in loving satiety, pains quickly cling to pleasures.

24. This is the way leading to true learning, and it is very difficult in appearance.

25. Do thou piously reverence

Ἐν ὅν^e βῆθε¹⁰ καὶ ὁ
πλησμονη¹¹ ἀγαπῶ, εὐδὺς
ὁ λυπῆ ὁ ἡδονὴ παραπηγνυ-
μι.^{m7}

Οὗτος εἰμι ὁ ὁδὸς, ὁ ἀγῶ
πρὸς ὁ ἀληθινὸς παιδεία,
καὶ μάλα γὰρ χαλεπὸς προ-
σεῖδω.⁶

Εὐσεβῶ ὁ πρὸς ὁ θεός,

the things which appertain unto the gods, not only *by sacrificing*, but also *in abiding* by thy oaths.

26. Who are given to change, and quick *in reflecting* and *in actually performing* whatever they may have devised.

27. But if battles are decided even now as formerly, by those that fight well, thou wouldst not do wrong *in taking heart*.

28. For a faithful friend in adversity is more pleasant *to behold* than a calm to mariners.

29. It is not easy *to be told*, how much pleasure they feel in having put their enemies to flight, how much also *in pursuing*, and how much *in slaying* their enemies.

30. He had soon destroyed the wild beasts in the park, *by pursuing*, and *striking* and *killing* them.

31. And leave no pretence to your general *of sailing* to another place, or *of doing* something else.

32. Having said these things, he showed some valuables both numerous and beautiful, and told them of others, so situated that they were not easy *to be seen*.

33. I wish, O king, rather to fail *by acting* honourably, than to succeed *by deceiving*.

34. And what decrees have been passed against the rich, which, by Cerberus, they have no means *of escaping*.

35. *By dying* I shall afford laughter to my enemies.

36. A person may know the

μη μονον θυω, αλλα και υρ-
κος εμμενω.

Ὅς μὲν γε νεωτεροποιος,
και επινοεω⁵ οξυς, και επι-
τελεω⁵ εργον⁴ ὅς αν γινωσ-
κω.⁶

Ει μεντοι, ὡσπερ προσ-
θεν, δια ὅπερ ευ μαχομαι, ε
ετι και νυν ὁ μαχη κρινω,
θαῤῥεω ουδεις^{ne} αν σφαλ-
λω.^{peu}

Πιστος γαρ εν κακος^p
ανηρ κρεισσων γαληνη ναυ-
τιλος εισεργω.

Ου ῥαδιος επω,⁶ ὅσος
μεν ἡδονη εχω εν ὅπερ τρε-
πω^{ms} ὁ πολεμιος, ὅσος δε
εν ὅπερ διωκω, ὅσος δε εν ὅπερ
αποκτεινω ὁ πολεμιος.

Ταχυ ὁ εν ὁ παραδεισος
θηριον αναλίσκω, διωκω, και
βαλλω, και κατακαινω.

Και μηδεις προφασις ὅπερ
πλεω αλλοσε, η πραττω
αλλος τις ὁ στρατηγος κα-
ταλειπω.^f

Οὗτος επω,⁶ ὁ μεν δει-
κνυω² πολυς τε και καλος
κτημα, ὁ δε κειμαι^ε ὡς μη
ῥαδιος εimi ειδω.⁶

Βουλομαι ὁ' ανοξ, καλως
δραω εξαμαρτανω⁶ μαλλον
η νικαω κακως.

Και οίος χειροτονεω ὁ
ψηφισμα κατα ὁ πλουσι-
ος, ὅς, μα ὁ Κερβερος, ου-
δεις μηχανη ὅπερ διαφευγω⁶
αυτος.

Θνησκω⁶ τιθῃμι ὁ εμος
εχθρος γελως.

Μελιττα ἡλικια διαγι-

age of bees in this manner: those which are but a year old, are glossy, and resemble oil, in colour; but the elder ones are rough both *to look at* and *to touch*, and appear wrinkled by their age.

37. For thou shalt never *by weeping* bring up the dead from below.

38. When he was prevented from discharging public duties himself, *by being employed* about greater things, he called to him for this purpose, Archiadas, a religious man.

39. De rebus incertis vero, *oracula consultum* mittebat suos, an suscipienda essent.

40. At iste certe pater tuus aptior est *ad docendum* minus quam plus habere.

νωσκω^{6d} τις αἰ, ὁ τρεποῦς^a οὗτος· ὁ μὲν αὐτοεῖτης στίλπνως τὲ εἰμι, καὶ εἰκω^{m7} ελαιον, ὁ χροῖα^a ὁ δὲ πρῆσθους τραχὺς καὶ εἰδω⁶ καὶ ἄπτω^{m5} γίνομαι, ῥυσθ^a ὅς ἐξω^p δια ὁ γῆρας.

Οὐ γὰρ ἀναγῶ ποτὲ ἐνερθὲν κλαίω ὁ φθιμένος ἀνῶ.

Ἐπειδὴ πρᾶσσω αὐτὸς κωλύω² ὁ πολιτικὸς,^{pⁿ} εἰαⁱ ἔπε^e περὶ μεγάλῃ ἀσχολοῦμαι,⁷ Ἀρχιάδας, ὁ θεός^d φίλος, ἐπὶ οὗτος παρακαλέω.²

CHAP. L.

Two or more negatives strengthen the negation.

But if the two negatives belong to two different verbs, they form an affirmative.

1. Nor did any other one of the Greeks suffer any thing in this battle.

2. That is, not only *not* to have prejudged any thing.

3 A mean nature *never* does any thing great unto another, either unto an individual or a state.

4. The other things have *no* where in *no* way any communion with any one of the things which are not.

Οὐδὲ ἄλλος δὲ ὁ Ἕλληνας ἐν οὗτος ὁ μαχὴ πασχῶ⁶ οὐδεὶς οὐδεὶς.

Οὗτος εἰμι, εὐ μόνον ὅς μὴ προκαταγινώσκω⁷ μηδὲις.

Σμικρὸς φύσις οὐδεὶς μέγας οὐδὲ ποτὲ οὐδεὶς, οὔτε ἰδιωτὴς οὔτε πολὺς ὄξω.

Ὁ ἄλλος ὁ μὴ εἰμὶ⁶ οὐδὲις οὐδαμῇ οὐδαμῶς οὐδεὶς κοινῶν ἔχω.

5. I will *not* omit to ascertain by inquiry the whole truth respecting these.

6. It is disgraceful to deny that he who both labours, and benefits the state most, is *not* deserving even of the greatest rewards.

7. We were compelled to change to the opinion, that the ruling of men was *neither* among impossible *nor* difficult things.

8. They said that they would not march forth on the ninth day, if the moon were *not* at the full.

9. Cities many in number and difficult to take, if (they are) *not* (taken) by a long siege.

10. I would *not* pay even an obolus to *any* person.

11. Thus there is *not* even one wise person.

12. Miserable art thou, in reproaching me with these things, which *every one* of these will reproach thee with.

13. If thou wishest thus to interrogate any one of those here present, *every one* will laugh.

14. Both infantry and ships and *every thing* perished.

15. He *certainly* will attack us.

16. Thou art *certainly* a generous man.

17. ¶ For the then Athenians did *not* seek for an orator or general through whom they might enjoy a happy slavery.

18. That he thought, therefore, that command became *no one* who was *not* superior to those govern-

Οὐδεὶς ἐλλείπω ὅτι μὴ
οὐ πᾶς πυνθάνομαι⁶ περὶ ἰδὲ
ἀληθεία.

Αἰσχρὸς εἰμι ἀντιλεγω,
μὴ οὐχὶ ὁ πολὺς καὶ πονεὼ
καὶ ὠφελὼν ὁ κοινός, οὗτος
καὶ μέγας ἀξίω.

Αναγκαζώ³ μετανεῶ, μὴ
οὔτε ἡ ἀδύνατος οὔτε ὁ χα-
λεπὸς ἐγγὺν εἰμι ὅτι ἀνθρώ-
πος ἀρχῶ.

Εἰνατός ὃς οὐκ ἐξερχο-
μαι φημι, μὴ οὐ πληρὴς
εἰμι⁸ ὁ κύκλος.

Πολὺς πόλις καὶ χαλε-
πὸς λαμβάνω,⁶ μὴ οὐ χρο-
νὸς καὶ πολιορκία (λαμβάνω.
π⁶ε)

Οὐκ ἂν ἀποδιδώμι⁶ οὐ-
δὲ ἂν ὁφέλος οὐδεὶς.

Οὕτως οὐκ εἰμι σοφός
οὐδὲ εἷς.

Σὺ δ' ὁ σῶτῆς γέ, οὕτως^a
ὀνειδίζω, ὅτι^a σὺ^d οὐδεὶς (εἰ-
μι) ὅς οὐχὶ ἰδὲ ὀνειδίζω τα-
χα.

Εἰ τις εἴδελω οὕτως ἐρο-
μαι ὁ ἐνθαδὲ, οὐδεὶς (εἰμι)
ὅστις οὐ γέλω.^m

Καὶ πῆζος καὶ ναὺς, καὶ
οὐδεὶς (εἰμι) ὅς τις οὐκ ἀπολ-
λυμι.^{m6}

Οὐκ εἰμι ὅπως οὐκ ἐπι-
τιθήμι^{m3} ἐγὼ.

Οὐκ εἰμι ὅπως οὐκ εἰμι σὺ
γενναδὸς ἀνὴρ.

Οὐ γὰρ ζητῶ^a ὁ τότε
Ἀθηναῖος οὔτε ἕτη^ω, οὔτε
στρατηγὸς ὅτι ὅστις δυν-
λεῖω³ εὐτυχῶς.

Ὅτι μὲν οὖν οὐκ οἶμαι³
προσῆκω οὐδεὶς ἀρχή⁸, ἰσ-
τὶς μὴ βέλτιον εἰμι^d ὁ ἀρ-

ed, is evident to all, even in the things already mentioned.

19. I again asked thee to give me a thing, than which I knew that thou hadst *nothing* of less value to give me; *nor any thing* easier to be commanded.

20. He does *not* therefore hold in estimation praise from such persons as these, who do not even please themselves.

21. When he saw him unable to bear the spear, he gave him the other things, and did not fear that he would *not* be able to bear them.

22. They who are most hostile in the play having become friends at last, go out, and *no one* is killed by *any person*.

23. Since he affords himself to him of the Greeks who wishes to ask whatsoever thing any one may wish, and gives an answer to *every one*.

24. But since thou dost call those things which are many, by one single name, and dost say that *every one* of them is a form.

25. He subdued to tears *every one* of those present, except Socrates himself.

26. *Dixerim ego quidem, nemini nullam esse institutionem ab illo qui non placeat.*

27. *Nemo nusquam pugnabit tecum.*

28. *Nemo non faciet.*

29. *Nemini non placet.*

χω,^p και ὁ πρῶτος τὰς ὁ-
λως.

Ἰαλιν αἰτῶ² σύ, ὅς εἰ-
δῶ⁸ οὐτε σύ μικρὸς εἰμὶ⁸ ὁι-
δῶμι⁶ ἐγὼ οὐδεὶς⁷ οὐτὲ ἑαυτοῦς
ἐπιτασσω⁵ οὐδείς.

Οὐ τεινὺν οὐδὲ παρὰ ὁ
τοιοῦτος ἐπαινος ἐν λόγος
τιθῆμι,^m ὅσγῃ οὐδὲ αὐτοῦς
ἑαυτοῦ^d ἀρεσκῶ.^m

Ὡς ἴδῶ² αὐτοῦς οὐ δύ-
ναμαι βῆσται^ω ὁ ὄρεν, ὁ
ἄλλος δίδωμι,⁷ καὶ οὐκ ἐ-
βῶ^m μὴ οὐ δύναμαι⁶ φέρω
αὐτοῦς.

Ὁ ἐχθρὸς εἰμὶ⁸ ἐν ὁ μν-
δος, φίλος γίνομαι⁶ ἐπὶ τε-
λευτῇ,⁸ ἐξέρχομαι, καὶ ἀπο-
δνησκῶ^a οὐδείς ὑπο οὐδείς.

Ἄτε αὐτοῦⁿ παρῶ⁸
αὐτοῦ ἐρωτῶ ὁ Ἕλληⁿ ὁ
βουλομαι⁸ ὅς τις ἀν τις
βουλομαι, καὶ οὐδείς ὅστις
οὐκ ἀποκρίνω.^m⁸

Ἀλλ' ἐπειδὴ ὁ πολὺς ὁ-
τος εἰς τις πρῶτος⁸ οὐκ
ονομα, καὶ φημι οὐδείς αὐ-
τος (εἰμι) ὅς τις οὐ σχῆμα
εἰμι.

Οὐδείς (εἰμι) ὅστις οὐ κα-
ταλῶ⁸ ὁ παρῶ⁸ πλῆ-
γῃ αὐτοῦ Σωκράτης.

CHAP. LI.

The article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With the participle it is translated by the relative and indicative. With μεν and δε, it signifies partly; and it is often used for ornament sake.

1. *The celebrated Socrates seeing the famous Alcibiades.*

2. *The famous Leonidas, he of Lacedæmon.*

3. *In the beginning, the mighty God created the heaven and the earth.*

4. *And after the seven days, the water of the deluge came upon the earth.*

5. *They lead away the Euphræus (I was mentioning) to prison.*

6. *The Ismenias (of whom we are speaking) said to him, conduct me in.*

7. *For a person to conquer himself, is the chief and best of all victories; but for any one to be overcome by himself, is the basest and worst of all things.*

8. *To injure, is nothing difficult, but is in the power of every man: but to benefit, is by no means in the power of every one.*

9. *To know how to govern others, this appears to us to be surprising.*

10. *It is honourable even for one who is growing old to learn.*

11. *It is better to be dead than to live miserably.*

12. *Death is frequently more eligible than life.*

13. *Towards the accomplishing of those things which he might*

Ὁρῶν ὁ Σωκράτης ὁ Ἀλκιβιάδης.

Ὁ Λεωνιδῆς ὁ Λακεδαιμόνιος.

Ἐν ἀρχῇ, ποιεῶς ὁ Θεὸς ὁ οὐρανὸς καὶ ὁ γῆ.

Καὶ μετὰ ὁ ἑπτα ἡμέραι ὁ ὕδωρ ὁ κατακλυσμὸς γινομαι ἐπὶ ὁ γῆ.

Ἀπαγῶ ὁ Εὐφρατιὸς εἰς ὁ δεσμωτηρίον.

Ὁ Ἰσμενίας, ἀγῶ ἐγώ, ἐπῶ.

Ὅτι νικῶν αὐτοῦς αὐτοῦ, πᾶς νικῇ πρῶτος τε καὶ ἀριστος· ὅτι δὲ ἡτταίμαι αὐτοῦς ὑφ' ἑαυτοῦ, πᾶς αἰσχρὸς τε ἅμα καὶ κακός.

Ὅτι μὲν βλαπτῶ, οὐδεὶς χαλεπός, ἀλλ' ἀνθρώπος· πᾶς· ὅτι δὲ ἐπωφελῶ, οὐδὲ ἀμὴ ἅπας.

Ὅτι ἐπιστάμαι ἀνθρώπος ἄλλος προστατεύω, οὐτος θαυμαστός ἐγὼ φαίνομαι.

Καλὸς καὶ γηρασκῶ ὅτι μανθάνω.

Καλὸς ὅτι μὴ ζῶ εἰμι, ἢ ζῶ ἀθλιῶς.

Αἰρετός εἰμι πολλαχὺς ὅτι ἀποθνήσκω ὅτι ζῶ.

Ἐπὶ ὅτι κατεργαζομαι ὅς ἐπιθυμῶ, συντομὸς ὅς

desire, he thought that the shortest route lay through both *perjury*, and *falsehood*, and *deceit*.

14. He contrived the rendering his soldiers obedient, from his joining with them in committing injustice.

15. Since he wishes to be victorious in the pancratium, having considered with thee, he will associate with this one, whosoever may appear to him to be the fittest for his practising these things.

16. We notwithstanding announce, by our having always granted permission to him of the Athenians who has wished it.

17. We spend the time of acting in making ourselves ready.

18. Upon this, Xenophon took counsel with the rest, what it behoves them to do about their going up any farther on the expedition.

19. A sower went out to sow, and in sowing, some seeds fell by the way side, and the birds came and ate them up.

20. Woe, woe, woe to those who dwell upon the earth, from the remaining blasts of the trumpet of the three angels who are about to sound.

21. But when they had supped, and it was night, they who were ordered went and seize upon the mountain.

22. Chirisophus having inspected the entrails, led (his force) along the road, while they who had seized

αἰομαι² εἰμι ὅτι ὁ^πε επισκευω³ τε, καὶ ψευδω⁴, καὶ εξαπαταω.

Ὅ^πε πείθω⁵ στρατιωτῆς παρεχω, ἐκ ὁ^πε συναδικω αὐτοὺς μηχανασμαι.³

Ἐπει νικηφόρος βουλομαι⁴ ὁ παγκρατίον γίνεμαι,⁶ σὺν σοι σκεπτω⁷, ὅς αν δοκεω αὐτοὺς ἰκανὸς εἰμι εἰς ὁ^πε οὕτως επιτηδεω⁸, οὕτως συνειμι.

Ὅ^πως προαγορεύω, ἡ^πε ἔξουσία ποιεω⁹ Ἀθηναίους ὁ βουλομαι.⁵

Ὁ ὁ^πε πρᾶσσω χρονοὺς εἰς ὁ^πε παρασκευάζω ἀνάλισκω.

Ἐκ οὕτως ὁ μὲν Ξενοφών βουλευω¹⁰, τίς χρῆ ποιεω, πῆρι ὁ^πε ἐστὶ ἀνω στρατεύω.¹¹

Ἐξέρχομαι⁶ ὁ σπείρω ὅ^πε σπείρω⁷ καὶ ἐν ὁ^πε σπείρω αὐτοὺς, ὅς^πε μὲν πιπτω⁸ παρὰ ὁ ὅ^πος, καὶ ἐρχομαι⁹ ὁ σπείρον, καὶ καταφαρῶ αὐτοὺς.

Ὅ^παι, ὅ^παι, ὅ^παι ὁ κατεικω ἐπὶ ὁ γῆ, ἐκ ὁ λείπεις φωνῇ ὁ σαλπιγξ ὁ τρεῖς ἀγγελοὺς ὁ μέλλω σαλπίζω.

Ἐπει δὲ δεῖπνεω⁵ καὶ νυξ γίνομαι,⁶ ὁ μὲν τασσω⁷ οἰχομαι,⁸ καὶ καταλαμβάνω ὁ ὅ^πος.

Χειρισσοφός μὲν θεω⁹ ἀγω² (ὁ στρατεύμα) κατα ὁ ὅ^πος. ὁ δὲ, ὁ ὅ^πος κατα-

upon the mountain and the height advanced.

23. But their king, *who was* in the wooden tower *which was built* upon the height, would not come out, nor those *who were* in the place *which was first taken*.

24. How then? said Gobryas. Because, replied he, it behoves us to display *these things* as injuring men, but *those* as benefitting.

25. It appears to me, to be a more difficult thing to find a man supporting prosperity in a becoming manner, than adversity; for *the former* gives rise to insolence in most persons, *the latter* to moderation in all.

26. Those with the king also died; *one*, while opposing something; *another*, while fleeing; and *a third*, while striving to protect himself with whatever he could.

27. Having adopted this principle, he has conquered and possesses all things; *partly* as one would possess, having taken them in war, and *partly*, having made them friends and auxiliaries to himself.

28. Come then, what sayest thou is the number of thy force? There are, said he, Median horsemen more than *ten thousand*.

29. For one man is better than *ten*, by working in season.

30. ¶ But after the second irruption of the Peloponnesians, the Athenians, since both their territory was ravaged the second time, and *the plague* as well as *the war* afflicted them, altered their sentiments.

λαμβάνω⁶ και ὁ ἀκρον, ἐπειμι.²

Ὁ δὲ βασιλεὺς αὐτοῦ, ὁ (εἰμι) ἐν ὁ μόνον ὁ ἐπ' ἀκρον οἰκοδομῶ,⁷ οὐκ ἐλῶ² ἐξέρχομαι,⁶ οὐδὲ ὁ ἐν ὁ πρότερος αἰζῶ³ χωρίον.

Πῶς δὴ; φημι ὁ Γωβρύας· ὅτι, φημι, ὁ μὲν κακῶς ποιεῶ ἀνθρώπου δὲ ἐπιδείκνυμι,¹¹ ὁ δὲ εὖ.

Δοκεῖ γὰρ χαλεπὸς εἰμι εὐρίσκω⁶ ἀνὴρ ὁ ἀγαθὸς¹¹ καλῶς φέρω, ἢ ὁ κακὸς¹¹ ὁ μὲν γὰρ ὑβρίζει ὁ πολὺς, ὁ δὲ σωφροσύνη ὁ πᾶς ἐμποιεῶ.

Καὶ ὁ συν βασιλεὺς δὲ ἀπεθνήσκω,² ὁ μὲν προέλαλῶ¹¹ τις, ὁ δὲ φεύγω, ὁ δὲ γέ, καὶ ἀμυνῶ¹¹ ὅστις δύναμαι.²

Οὗτος χρᾶμαι⁵ ὁ γνῶμη πᾶς καταστρέφω,¹¹ καὶ ἔχω· ὁ¹¹ μὲν, ὡς ἀν αἰρέω⁶ τις ἔχω πολέμος, ὁ δὲ, συμμαχος¹¹ καὶ φίλος¹¹ ποιεῶ.⁵

Ἄγω δὴ, ὁ σοὶ δύναμις τις πλῆθος φημι εἰμι; εἰμι, φημι, Μῆδος ἵππευς μὲν πολὺς ὁ μυριοί.

Εἰς γὰρ ἀνὴρ παρὰ ὁ δεκά διαφέρω ὁ ἐν ὧρα ἐργάζομαι.

Μετὰ δὲ ὁ δευτερός ἐσβολὴ ὁ Πελοποννησίου, ὁ Ἀθηναίος, ὡς ὁ τὴ γῆ αὐτοῦ τερνῶ³ ὁ δευτερός, καὶ ὁ νόσος ἐπικεῖται² ἅμα καὶ ὁ πόλεμος, ἀλλοιοῦμαι¹¹ ὁ γνῶμη.

31. What does *the* in other respects divine Plato? wishing to speak of the tablets of laws, "having written," says he, "they will lay up in their temples *the* cypress memorials."

32. In this way also the famous lawgiver of the Jews, no common man *he*, when he had formed a just conception of the power of *the* Deity, even expressed it.

33. *To succeed* well beyond belief, is to the imprudent the occasion of *thinking* wrong; wherefore *to have preserved* good things, often seems to be more difficult than *to have acquired* them.

34. Pythagoras said, that these two things were given from the gods to men as the best, viz. *to speak* truth, and *to do* good.

35. But if ever there be any suspicion of a scarcity of those things whence these are to arise, there is no fear lest I lead thee to *the attainment* of these things, by thy *labouring* and *undergoing* privations in body and in mind.

36. That man, I think, who, in opposition to these things, is temperate in relation to corporeal gratifications, adheres also to his oath, and happens to be an easy person to have dealings with, and fond of striving with regard *to the not being inferior in benefitting* those *who do him a good turn*.

37. Thinking, therefore, that the contempt of enemies gives rise to a certain confidence *for engaging*, he previously instructed the cryers to sell naked those of the barbarians *who were taken by the robbers*.

Τις καὶ ὁ τ' ἄλλος θεῖος Ἰλατῶν; ὁ δέλεος θελῶ ἐπὶ,⁶ "γρᾶφω,"⁷ φημι, "ἐν ὁ ἱερὸν τιθεῖμαι κυπαριστίνες μνημα."

Οὗτος⁸ καὶ ὁ ὁ Ἰουδαῖος θεσμοδότης, οὐχ ὁ τυγχάνω⁹ ἀνὴρ, ἐπειδὴ ὁ ὁ εἶσιον δυναμὶς κατὰ ὁ ἀξίως¹⁰ χωρεῖω,⁵ καὶ ἐκφραίνω.⁵

Ὅπερ εὐ πράττω παρὰ ὁ ἀξία,¹¹ ἀφορμὴ ἵνα κακῶς φρονέω ὁ ανοήτος γίνομαι· οἷοις πολλὰκις δοκέω ἵνα φυλασσῶ⁵ ὁ ἀγαθός, ἵνα κταρμαι χαλεπός εἰμι.

Πυθαγόρας λέγω,² οὗτος ἐξ ὁ Θεός ὁ ἀνθρώπος διδῶμι¹² καλός, ἵνα¹³ εἰ ἀληθεύω, καὶ ἵνα ευεργετέω.

Εάν δε ποτε γίνομαι¹⁴ τις ὑποψία σπανίς, ἀφ' ὅς εἰμι οὗτος, οὐ φοβός, μὴ σὺ ἀγῶ¹⁵ ἐπὶ ὁ¹⁶ πόνεω καὶ θαλαττορεῖω ὁ σῶμα καὶ ὁ ψυχῇ, οὗτος πορίζω.¹⁷

(Εκείνος¹⁸) οἶμαι μὲν, ὅς τὰναντία οὗτος,¹⁹ ἐγκρατὴς μὲν εἰμι ὁ διὰ ὁ σῶμας ἡρόνη, εὐσεβὴς δέ, καὶ εὐξομεδολός εἰμι τυγχάνω, καὶ φιλονεικός πρὸς ἵνα²⁰ μὴ ἐλλείπω εὐ ποίω ὁ ευεργετέω.

Ἦγρομαι δέ ὁ²¹ καταφρονέω ὁ πολέμιος ἔωμῃ τις ἐμπαλῶ πρὸς ὁ²² μαχομαι, πρὸς²³ ὁ κηρυξ, ὁ ὑπο ὁ ληστής ἀλίσκω βαρβαρὸς γυμνὸς πῶλεω.

38. There may be great excess in all the things which we have mentioned; *the one*, drawing us to extravagance; *the other*, driving us to baseness.

Γίνομαι⁶⁴ ἀν ἐν πας, ὅς⁴ ἐπώ,⁶ ἀμετρία πολυς· ὅς μὲν, πρὸς ὁ πολυτελής ἐξ-αγώ, ὁ⁷ δὲ, πρὸς ὁ ῥυπαρὸς συνωθεύ.

39. The expression "man," or "white," does not denote the time when; but *this*, "he walks," or "he has walked;" *the former* denotes the present, *the latter* the past.

Ὁ⁸ μὲν, ἀνθρώπος, ἡ λευκός,⁹ οὐ προσημαινῶ ὁ¹⁰ ποτε· ὁ¹¹ δὲ, βαδίζω, ἡ βα-δίζω, ὁ¹² μὲν ὁ παρρημὶ χρό-νος, ὁ δὲ ὁ παρερχομαι.¹³

40. Horum minime est, qui prudentiam exercent, vim inferre; sed illorum est, qui vires habent absque consilio, tale facere.

41. Quo autem modo mihi visus sit familiaribus suis prodesse, *partim* opere semetipsum demonstrans, qualis esset, *par- tim* colloquiis usus, scribam.

METAPHRASIS.

“ Verbum aliquod poeticum cum per alterum prosaicum ejusdem linguæ interpretetur tyro, cognitionem vocabulorum duplo augebit atque adeo majores solito profectus faciet. Eâdem quoque operâ maturius videbit, quid differant vocabula antiquissimæ Græciæ et recentioris, ac quid poeticæ notæ nomina et prosaica. Vim porro particularum, quæ Græco interprete aliis redduntur, discernere adæuescet.”

BURGESS (*Episcopi Menervensis*) *Initia Homérica*,
Præf. vi.

SIMILITUDINUM SERIES EX ILIADE COLLECTARUM

Z. 146—149.

Οἷη περ φύλλων γένεσι, τοιηδὲ καὶ ἀνδρῶν.
Φύλλα τα μὲν τ' ἀνεμὸς χαμαδὶς χεῖι, ἀλλὰ δὲ δ' ὕλη
Τηλεθώσῃ φύει, εἶρος δ' ἐπιγιγνέται ὥρη·
Ὡς ἀνδρῶν γένεσι, ἥ μιν φύει, ἥ δ' ἀπολήγει.

“ As is the generation of leaves, so is also that of men. Some leaves the wind scatters upon the ground, while others the budding wood produces, and they bloom in the season of spring. Thus the generation of men—one springs up, another ends.”

Ὅποιος ἔδ' φύλλον φύσις, τοιοῦτος καὶ ὁ ἀνὴρ. Ὁ φύλλον ὃ μὲν ὁ ἀνεμὸς χαμαὶ πίπτει· ἕτερος δὲ ὁ ὕλη ὃ εὐθαλὴς βλαστάνει· ἐπὶ ὃ ὁ εἶρος γίνομαι καιρὸς· οὕτως ὁ ἀνὴρ ὃ γένος, ὃ ποτὶ μὲν βλαστάνει, ποτὶ δὲ φθίσει. ρ

I. 323—327.

Ὡς δ' ὄρνις ἀπτησί νεοσσοῖσι προφέρεισσι
 Μασταχ', εἴπει κε λαβήσῃ, κακῶς δὲ τε οἱ πέλει αὐτῇ·
 Ὡς καὶ ἐγὼ πολλὰς μὲν αὔπνοὺς νυκτὰς ἰαυόν,
 Ἥματα δ' αἱματοεῖντα διεπρήσσον πολέμιζων,
 Ἀνδράσι μαρναμένος, ὁρῶν ἔνεκα σφετεράων.

"As a bird brings food to her unfledged young, when she hath found it, and yet it is badly with herself; so I also have spent many sleepless nights, and gone through bloody days in combat, fighting with heroes, for the sake of their wives."

Ὡς περ δὲ ὄρνις ὃ ἵπταται μὴ δυναμαῖε νεοσσὸς προσφερῶ τροφῇ,
 ἐπεὶ δὲν λαμβάνω, κακῶς δὲ καὶ αὐτοῦ ὑπαρχῶ· οὕτω καὶ ἐγὼ πολλὰς
 μὲν αὔπνος νύξ διαγῶ, ἡμέρα δὲ αἱματοῶς διανύω, πολέμους ἀντὶ
 μάχομαι γυνὴ ἔνεκα αὐτοῦ.

O. 360—364.

Τῇ δ' οἶγε προχέοντο φαλαγγίδον, προ δ' Ἀπολλων,
 Αἰγιδ' ἔχων ἐριτιμόν· ἐρείπε δὲ τείχος Ἀχαιῶν
 ῥεῖα μάλ', ὥς ὅτε τις ψαμάθον παῖς ἀγχι θαλάσσης·
 Ὅσος' εἴπει οὖν ποιήσῃ αὐθιγὰ νηπιήσιν,
 Ἀψ αὖτις συνέχευε ποσὶν καὶ χερσίν, αὐθιγῶν.

"Along this way then they poured forward in troops, and Apollo before them, holding the awful Ægis. But he destroyed the wall of the Greeks very easily, as when a boy would the sand near the sea; who, when with childish inclination he may have formed play-things, again overturns them with his feet and hands, sporting."

Διὰ οὗτος δὲ οὗτος διερχομαί φαλαγγίδον· ἐμπροσθεν δὲ ὁ Ἀπολλων Αἰγὶς κατέχω ὁ μεγαλοτίμος· καταβάλλω δὲ ὁ τείχος ὁ Ἕλληνας
 εὐκολῶς λίαν, ὥς ὅτε τις κατα ὁ ψαμμός παῖς πλησίον ὁ θαλάσσης·
 ὥς τις ἐπεὶ δὲν ποιεῶς παιγνίον ὁ ἀφροσύνη, πάλιν μετὰ οὗτος συγ-
 χεῶς ὁ πόνος καὶ ὁ χεῖρ, ταῖς.

II. 257—265.

Οἱ δ' ἅμα Πατροκλῶ μεγαλήτορ εὖωσθηχέντες
 Ἔστιχον, ὅρ' ἐν Τρώσι μέγα φρονέοντες ὄρουσαν.
 Λυτικά δὲ σφηκίσσιν εἰκοτὲς ἐξέχοντο
 Εὐνοόιαις, οἷς παῖδες ἐριδμαινουσὶν ἐδόντες,
 Λίσσι κέρτομεσσι, ὅδ' ἐπὶ οἰκί' ἔχοντας,
 Νηπιαχοί· ζῦνον δὲ κακὸν πολέεσσι τίθεισι.
 Τους δ' εἰ περ πάρα τις τὲ κίων ἀνδρῶπος ὀδίτης
 Κινήσει αἰκῶν, οἱ δ' ἀλκιμον ἦτορ ἔχοντες
 Πρὸσσῶ πας πέττειται, καὶ ἀμύνει οἷσι τέκεσσι.

Those, however, who were armed along with the mag-
 nanimous Patroclus, marched in good order, till, full of cour-
 age, they rushed upon the Trojans. Immediately they pour-
 ed out like to wasps dwelling by the road, which foolish
 boys, according to custom, irritate, constantly vexing them
 maintaining their habitations on the road; and cause a com-
 mon evil unto many. For if perchance any way-faring man,
 travelling there, disturb these unintentionally, then they, pos-
 sessing a courageous heart, all, to an insect, fly forth and de-
 fend their young."

Οὗτος δὲ ἅμα Πατροκλὸς ὁ μεγαλοψυχὸς ὑπλίζω⁵ πορεύω,^{m2} ἕως
 ἐν ὁ Τρώσι μεγαφρονέως ἐπισταίνω.⁶ Εὐθέως δὲ σφηξ ὁμοίως ἐπιτιθημι^{m2}
 ἀέρον ἐξείμι⁶ παροδίας, ὅς παις παροξύνω συνηθῆς, αἰεὶ ἐρεθίζω, ἐπὶ ὁ
 ὁδός⁴ ὁ οἰκία ἔχω, νηπιός· κοινὸς δὲ κακὸς ὁ πολὺς τιθῆμι. Οὗτος γάρ
 ἔσεν περ τις τὲ παρερχομαι ἀνδρῶπος ὁδοιπορὸς κινῶ αἰκῶν, οὗτος δὲ ἰσχυ-
 ρὸς ψυχὴ ἔχω εἰς τοῦμπροσθεν πας πετομαι καὶ βοήθῃω ὁ ἰδὺς τέκνον.

II. 297—300.

Ἦς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλῃ
 Κινήσει πυκινὴν νεφέλην στέροπην γεγῆστα Ζεὺς,
 Ἰκ τ' ἔφρανον πασαι σκοπιαί καὶ πρῶνες ἀκροί,
 Καὶ ναπαί, οὐρανόθεν δ' ἀγ' ὑπερβλήγη ἀσπετος αἰθήρ.

"As when from the lofty summit of a vast mountain, Jove,
 who collects the lightning, shall remove a thick cloud, forth
 in an instant appear all the rocks, and high ridges, and forests,
 while from the heavens, immeasurable æther thereupon bursts
 forth upon the view."

Ὡςπερ δὲ ὅτ' ἀφ' ὑψηλὸς κορυφῇ ὄρος μέγας κινεῖται παχὺς νεφέλη
 ὃ ὃ ἀστραπὴ ἀγείρω Ζεὺς, ἐκφαινω⁶ δὲ παρ' ὃ σκοπία καὶ ὃ ἐξουχὸς
 ὃ ἀκρὰ, καὶ ὃ συμφύτος τοπος, οὐρανοθεν δὲ δὴ ἐκλαμπω⁷ ὃ ἀμετρήτος
 αἰθήρ.

Δ. 127—131.

Οὐδὲ σέθεν, Μενελαε, θεοὶ μακαρεὶς ληλαθόντο
 Ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγέλειη,
 Ἥ τοι προσθεν στασά βέλος ἐχέπυκας ἀμύνει·
 Ἥ δὲ τὸσον μὲν ἐεργεν ἀπὸ χροῶς, ὥς ὅτε μητῆρ
 Παιδὸς ἐεργεῖ μυῖαν, ὃδ' ἡδεῖ λείξαιτο ὕπνῳ.

"Nor were the blessed immortal gods forgetful of thee, Menelaus, and first the plundering daughter of Jove, who, standing before thee, averted the deadly arrow. She repelled it from his body, as much as when a mother drives away a fly from her son, when he reclines in sweet sleep."

Οὐδὲ συ, ὦ Μενελαός, ὁ θεὸς ὁ μακαρίος ἐπιλανθόμεαι⁸ ὁ ἀθάνατος,
 πρῶτος δὲ ὁ Ζεὺς ὁ θυγάτηρ ὁ ἀγέλειος, ὅστις συ ἐμπροσθεν ἴστημι⁹ ὁ
 βέλος ὁ πικρὸς ἀποσοξέω⁵ αὐτὸς δὲ τοσούτος μὲν κωλυώ⁶ ἀπὸ ὁ σῶμα,
 καθάπερ μητῆρ ἐκ παῖς κωλυῶ μυῖα, ὅτε γλυκύς κοιμῶμαι⁷ ὕπνῳ.

Γ. 10—14

Εὐτ' ὄρεος κορυφῇσι Νότος κατεχευεν ὀμιχλὴν,
 Ποιμέσιν οὐτὶ φίλῃν, κλεπτῇ δὲ τε νυκτὸς ἀμεινω,
 Τόσσον τις τ' ἐπιλευσσαι, ὅσον τ' ἐπὶ λαῶν ἴησιν·
 Ὡς ἀρὰ τῶν ὑποπόσσι κονισσαλὸς ὠρνυτ' ἀέλλῃς
 Ἐρχομένων· μαλα δ' ὦκα διεπρήσσον πέδιλοιο.

"As when the south wind has poured down a mist upon the brow of a mountain, by no means agreeable to the shepherd, but to the thief better than night, and one sees as far as he casts a stone, thus the excited dust rose from beneath their feet as they advanced, and they crossed the plain with great rapidity."

Καθάπερ δὴ ἐν ὁ κορυφῇ ὄρος ὁ Νότος ὁ ὀμιχλὴ καταχεῶ,⁵ ὁ ποιμὴν
 ὠδάμῳ προσφίλος, ὁ κλεπτῆς δὲ ὁ νύξ χρείσσων, καὶ τοσούτος τις ἐφε-
 ρῶ, ἐφ' ὅσος λίθος ἀφίημι· οὕτω δὴ ὑπὸ ὁ πους οὗτος κονιορτὸς δια-
 γείρω¹ ἀελλῶδῃς πορεύω²· μαλα δὲ ταχέως δια ὁ πεδίον διερχομαι.²

Γ. 23—29.

ὥστε λέων εἶχαρη μεγαλῷ ἐπὶ σωματι κυρσας,
 Εἶρων ἢ ελαφρον κεραον, ἢ ἀγριον αἰγα,
 Πεινῶν· μαλα γὰρ τὲ κατεσθίει, εἴπερ ἀν' αὐτὸν
 Συστάνται ταχέες τὲ κυνές, θαλεροὶ τ' αἰζηροί·
 ὥς εἶχαρη Μενελαος Ἀλεξανδρον θεοειδέα
 Ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τισασθαι ἀλειπτήν.

"He rejoiced like a lion having lighted, when hungry, upon a huge carcase, having found either a horned stag or wild goat; for he greedily devours it, although swift dogs and blooming youths stir themselves in pursuit of him. Thus rejoiced Menelaus, when he beheld with his eyes the handsome Paris; for he conceived that he would chastise the guilty one."

Καθὰ περ λέων χαιρῶν⁶ μέγας σῶμα ἐπιτυγχάνω,⁶ εὖρυσχῷ⁷ ἢ ελαφρὸς κερασφόρος, ἢ ἀγριὸς αἰεὶ πεινῶν, λιαν γὰρ κατατρῶγω, κἄν περ αὐτὸς διώκῃ ταχὺς τὲ κυῶν, καὶ εὐδαλὴς νέος. Οὕτως χαιρῶν⁶ ὁ Μενελαὸς Ἀλεξάνδρον θεοειδῆς ὁ ὄμμα θεασομαι⁵· ἐπὶ⁶ γὰρ τιμῶρεω¹⁰ ἢ ἀμαρτωλός.

P. 1—6

Οὐδ' ἐλαβ' Ἀτρεὺς υἱόν, ἀρτίφιλόν Μενελαόν,
 Πατρόκληος Ἰρῶσσι δάμεις ἐν ὀηϊότητι.
 Βῆ δὲ διὰ προμαχῶν κέκορυθμενος αἰδοῖσι χαλκῷ·
 Ἀμφὶ δ' ἀρ' αὐτῷ βαιν', ὥς τις περὶ πορτακι μῆτρης,
 Πρωτοτοχός, κινυρῇ, οὐ πρὶν εἰδὼτα τοκαίῳ,
 ὥς περὶ Πατρόκλῳ βαίνει ξανθὸς Μενελαός.

"Nor did Patroclus, subdued in battle by the Trojans, elude the observation of the son of Atreus, the warlike Menelaus; but he advanced through the foremost combatants, armed in shining brass. Round him then he stalked, like any dam round its young, having brought forth for the first time, moaning, not being before acquainted with perturbation: so stalked the yellow-haired Menelaus round Patroclus."

Οὐκ ἔλαβαν⁸ δὲ ὁ ὁ Ἀτρεὺς υἱὸς ὁ φιλοπολεμὸς Μενελαὸς ὁ Πατρόκληος ὑπὸ ὁ Ἰρῶς φονεύω⁹ ἐν ὁ μάχῃ. Πορεύων⁵ δὲ διὰ ὁ προμαχῶν καθοκλιζῶ¹ λαμπρὸς χαλκός· περὶ δὲ ὅθι αὐτὸς μαχομαι² ὥσπερ περὶ δάμαλις μῆτρης πρωτοτοχός, βρηνητικός, οὐ πρότερον ἐπιστάμαι ὦν ἢ τοκοῦ⁴· οὕτως περὶ ὁ Πατρόκληος μαχομαι² ξανθὸς Μενελαός.

EXCERPTA

E DUOBUS

GRÆCIS HOMERI PROSAICIS VERSIONIBUS,

Alterâ PARAPHRASI, alterâ METAPHRASI,

UÆ EXTANT IN MSS. BODLEIANIS APUD OXONIENSES,

COLLATA CUM

PLATONIS

EJUSDEM LOCI ENARRATIONE.

ILIADIS LIBRI PRIMI

LOCUS, QUI INCIPIT A VERSU OCTODECIMO.

I.

Ατρεΐδαι τὲ καὶ ἄλλοι εὐκνημιδὲς Ἀχαιοί,
Ἵμιν μὲν θεοὶ δοῖεν, Ὀλύμπια δώματ' ἔχοντες,
Ἐκπερσεῖσαι Πριάμοιο πόλιν, εὐ δ' οἰκαδ' ἵκεσθαι·
Παῖδά δέ μοι λυσάιτε φίλην, τὰ δ' ἀποῖνα δεχέσθε,
'Αἰζημένοι Διὸς υἱὸν ἔκκησολον Ἀπολλῶνα.
Εὐδ' ἄλλοι μὲν πάντες ἐπευφημήσαν Ἀχαιοί,
Αἰδεῖσθαι θ' ἱέρηα, καὶ ἀγλαὰ δεχθαι ἀποῖνα·
Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ·
Ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἐτέλλε·
Μὴ σέ, γέρον, κοιλῆσιν ἐγὼ παρὰ νηυσὶ κίχρην,
Ἡ νῦν δῆθ' οὐκ ἔστιν, ἢ ὕστερον αὐτὶς ἰόντα,
Μὴ νῦ τοι οὐ χρεῖσθ' ἰσχυρὸν καὶ στήθεσσι θεοῖο.
Τὴν δ' ἐγὼ οὐ λυσώ, πρὶν μιν καὶ γῆρας ἐπεισὶν,
'Ημετέρῳ ἐν οἴκῳ, ἐν Ἀργεΐ τῇ ῥοδῇ πατρὸς,
'Ιστον ἐποιχομένην, καὶ ἐμὸν λῆχος ἀντιώσσαν.
Ἀλλ' ἴθι, μὴ μ' ἐρεθίζε, σῶωτερός ὥς κε νῆται.
'Ὡς ἔφατ'· ἐδδεδίειν δ' ὁ γέρον, καὶ ἐπειδέτο μῦθον.
Βῆ δ' ἀέκων παρὰ θύνα πολυφλοίσβοιο θαλάσσης.
Πέλλα δ' ἔπειτ' ἀπ' ἀνέμου κίων ἤραδ' ὁ γέροντας

Ἀπολλωνι ἀνακτι, τὸν ἤκαμος τέκε Ἀτρωί.
 Κλυδί μιν, Ἀργυροτόξ', ὅς Χρυσὴν ἀμφιέθεικας,
 Κίλλαν τε Ζαθεην, Τενέδοιο τε ἱπὶ ἀνάσσεις,
 Σμινθεύ· εἴποτε τοι χάριέντ' ἐπὶ νηὸν ἐρεΐα,
 Ἢ εἰ δὴ ποτε τοι κατὰ πτόνα μηρὶ ἔχηα
 'Γαυρῶν ἢδ' αἰγῶν, τοδὲ μοι κρηττόν ἐελδῶρ'
 Τίσειαν Δαναοὶ ἔμα δακρυά σοῖσι βέλυσσιν.

20

25

"Ye sons of Atreus, and ye other well-armed Greeks, may the gods, who possess the Olympic mansions, grant that ye may destroy the city of Priam, and return in safety to your homes. But give freedom to my beloved daughter, and receive these ransoms, reverencing the son of Jove, the far-darting Apollo." Then all the other Greeks assented to respect the priest, and to accept the rich ransoms. But it pleased not the mind of Agamemnon, the son of Atreus, but he dismissed him with disgrace, and added a threatening speech. "Let me not find thee, old man, either now loitering at the hollow ships, or again returning, lest perhaps the sceptre and garland of the god avail thee not. For this female I will not free, old age shall first come upon her, in my home in Argolis, far from her native land, plying the web, and sharing my bed. But begone and irritate me not, in order that thou mayest depart in safety." Thus he spoke, and the old man was afraid, and obeyed his order. He walked in silence along the shore of the loud-roaring sea, and having gone apart, the old man then poured forth an earnest prayer to king Apollo, whom the fair-haired Latona bore: "Hear me, O god of the silver bow, thou who protectest Chrysa and the glorious Cilla, and rulest bravely over Tenedos, O Sminthian god, if ever I decorated with garlands thy beautiful temple for thee, or if ever I consumed in honour of thee fat thighs of bulls or of goats, accomplish this desire for me; May the Greeks, with thy arrows, atone for my tears."

Π.

PARAPHRASIS.

Ὁ Ἀτρεΐδης τε καὶ ἄλλοις Ἀχαιοὺς πολεμιστάς· σύ μιν εἶς δίδωμι δ
 θεὸς ὁ οἰκῶ ὁ εὐβανίος οἰκημα, ἐκπορεύω μιν ὁ πόλις ὁ Πριάμος, καλῶς
 δεῖ ἀπερχομαι εἰς ὁ δαυτοῦ οἶκος ἑλκαστος· ἐγὼ δὲ ὁ παῖς ὁ φίλος λυω,
 ὥστε δεῖ ἀπαιτῶν δεχόμεν, ἐνλαθεομαι ὁ υἱὸς ὁ Ζεὺς, πορρωθεν τοξενω
 Ἀπολλωνι ἀνακτι (5) Τίσειαν ἀλλοις μιν παρ Ἀχαιοὺς ἐπιτεσσιν

αξίω· αἰδέσθαι τε ὁ ἰσρεὺς, καὶ ὁ περικαλλὴς αὐτὸς ἀποκνὸν δεχομαι.¹ ἀλλ' οὐκ ἀρεσκω² ὁ Ἀτρεΐδης Ἀγαμέμνων οὗτος κατὰ ὁ αὐτὸς ψυχῇ· καὶ ὅτ' σκληρῶς αὐτὸς ἀποπέμψω,³ ἐπιταγμὰ δὲ ἐπιτάττω² δύνασθαι² καὶ ἐπικρατεῖαι² ἐχω.¹¹⁶ Ὅδε¹¹⁷ εἰμι· Ὅραω, ὦ γέρον, ἵνα μὴ σὺ παρὰ ὁ κείλως ναῦς¹ ἐγὼ καταλαμείνω,⁶ (10) ἡ νῦν δὴθύνω, ἡ ὑστέρον ἐπανέμω⁶ ἵνα μὴ σὺ χρησήμευ⁵ σὺ ὁ βῆεδος καὶ ὁ στεμμά ὁ θεός, ἐφ' ὅς θαρξέω ἤκω. Οὗτος δὲ ἐγὼ σὺ λυτρώην ἐλευθέρω, πρὶν ἐπ' αὐτὸς ἐρχομαι³ ὁ γῆρας ἐν ὁ ἐμός οἶκος, ἐν ὁ Ἀργολίς, πορῶ² ὁ πατρίς αὐτὸς, ἴστος μεταχειρίζομαι καὶ ὁ ἐμός κοιτῇ⁴ ὑπηρετεῶ. (15) ἀλλ' ἀπειμι, μὴ ἐγὼ διεγείρω, ὥς ἀν' ἀζημιὸς ἀπερχομαι.³ Οὕτως ἐπιτάσσω⁵ φροέω¹⁵ ὅς ὁ γέρον, καὶ πειθῶ⁵ ὁ ἐπιταγμὰ· ἀπερχομαι³ δὲ σιωπῶ μετ' ἐκπλήξις, πλησίον ὁ αἰγιαλὸς⁶ ὁ θαλάσση, ὁ συνεχὴς ἡχὴ ὁ παρὰ ὁ αἰγιαλὸς⁶ ἐπικλυσίς⁴ ποιεῶ,⁵ ὁ πορεῖα ποιεῶ¹¹⁸ ἀπερχομαι³ δὲ πορῶ² ὁ γῆραιος ἐπιτεταμένως ἀναπέμψω² εὐχὴ ὁ Ἀπολλων, ὁ ἀναξ, ὅς ὁ καλλιχομος τικτῶ⁶ Λητῶ. (20) λεγῶ,⁵ ἐπακουῶ⁵ ἐγὼ, Ἀργυροτοξός, ὅς ὁ Χρυσῆς ὑπερασπίζω, καὶ ὁ Κίλλα ὁ δία σὺ θειοτάτος, καὶ ὁ Τενέδοι⁶ κραταίως ἀνασσω; Σμινθεύς· εἰποτε σὺ ἐπὶ ὁ ναὸς περικαλλὴς ἀναθήμα καὶ ἐπαγωγός¹¹⁹ φέρω⁶ ἀνατίθημι.³ ἡ εἰποτε σὺ μῆρος λιπαρὸς ταυρὸς καὶ αἰξὶ κατακαίω,⁵ οὗτος ἐγὼ ἐπιθυμία τελειῶ⁵ δίδωμι⁶ ὁ Δαναὸς ὁ προσήκως τιμωρία εἰς ἐκδίκησιν ὁ ἐμός δάκρυ.

III.

METAPHRASIS.

Ὁ Ἀτρεὺς παῖς, καὶ ὁ λοιπὸς εὐσπλὸς Ἕλληνας· σὺ μὲν ὁ θεὸς παρῶ⁶ ὁ Ὀλύμπιος κατοικεῶ, ἐκπορεύω⁵ ὁ Πριάμος ὁ πόλις, καὶ καλῶς εἰς ὁ οἰκίους¹²⁰ παραγίνομαι.⁶ Ὁ προσφίλος δὲ ἐγὼ θυγατὴρ λυτρώω¹²¹ οὗτος δὲ ὄωρον δεχομαι,⁵ ἄζομαι ὁ Ζεὺς υἱὸς ὁ μακροβόλος Ἀπολλων. (5) Τότε ὁ μὲν Ἕλληνας ἄλλος πᾶς μετ' εὐφημία βοῶ,⁵ εὐλαβέσομαι τε ὁ ἰσρεὺς, καὶ ὁ λαμπρὸς δεχομαι⁵ ὄωρον· ἀλλ' οὐ ὁ Ἀτρεὺς παῖς Ἀγαμέμνων⁴ ἀρκεῶ⁵ ὁ ψυχῇ,⁴ ἀλλὰ μεθ' ὕβρις ἀποπέμψω,⁵ ἀπειλητικὸς δὲ λόγος λεγῶ.² Μηνῶαμως, ὦ πρεσβευτὴς, ἐπὶ ὁ βαθεὺς ἐγὼ σε ναῦς⁴ καταλαμείνω,⁶ (10) ἡ νῦν ἐγχερῶνίζω ἡ ἐκ δευτέρως πάλιν παραγίνομαι,⁶ μήπως οὐκ ἀν' σὺ βοηθῶ⁵ ὁ βῆεδος, καὶ ὁ στεφανώμα¹²² ὁ θεός. Οὗτος ἐγὼ οὐκ ἀπολύω, ὁ γῆρας αὐτὸς πρότερον καταλαμείνω ἐν ὁ ἡμετέρως οἶκος ἐν ὁ Ἀργολίς πορῶ² ὁ πατρίς, ἴστουρῶ² καὶ ὑφαίνω καὶ εἰς ὁ ἐμός κοιτῇ ὑπαντῶ. (15) Ἀλλ' ἀπειμι, μὴ ἐγὼ παροξύνω, ὅπως ἀν' σωζῶ¹²³ ἐπανέρχομαι.⁶ Οὕτως ἐπῶ,⁶ ὁ δὲ γέρον φροέω¹⁵ καὶ πειθῶ¹²⁴ ὁ λόγος. Πορεύω¹⁵ δὲ ἡσυχῶς, παρὰ ὁ αἰγιαλός⁶ ὁ πολυταραχὸς θαλάσση· πολυς¹²⁵ δὲ μετὰ οὗτος ἀποδὲν πορεύω¹²⁶ εὐχομαι² ὁ γέρον ὁ βασιλεὺς Ἀπολλων, ὅς ὁ καλλιχομος γενναῶς Λητῶ. (20) Ἐπακουῶ⁵ ἐγὼ, Λαμπροτοξός, ὅστις ὁ Χρυσῆς ὑπερμαχῶ καὶ ὁ ἐβίος καὶ ἐναυμάτος Κίλλα, καὶ ὁ Τενέδοι⁶ ἰσχυρῶς βα-

οίλειω, ὡ Σμινθίης· εἴαν σὺ ποτε εὐχαρήης^ρ καὶ καλὸς^ρ ἐπὶ ὁ ναὸς
σσεφάνω,⁵ ἢ εἴπερ ποτε σὺ λιπαρὸς καὶ μῆριαις ὀστέον καίω⁵ ταυρὸς
ἢ καὶ αἰξ· οὗτος ἐγὼ πληρῶ⁵ ἐπιθυμήμα· τιμωρία δίδωμι^ε ὁ Ἑλλήν
ἀντι ὁ ἔμμος ἄαχρῦ ὁ σὸς βέλος.

IV.

PLATONIS ENARRATIO.

Ἐρχομαι^ε δὲ ὁ ἱερεὺς εὐχομαι² ἐκείνος μὲν ὁ θεὸς δίδωμι,^ε ἄλων^ρ
ὁ Ἴφροια, αὐτὸς δὲ σώζω^ε ὁ δὲ θυγατρὴ οὐ^δ αὐτὸς^δ λυῶ,⁵ ὁ εὐχομαι^ε
στάνων, καὶ ὁ θεὸς αἰδέομαι.^{5ε} (5) Τοιοῦτος δὲ ἐπώ^ε αὐτὸς,^ε ὁ μὲν
ἀλλῶς σέδομαι² καὶ συναινεῶ² ὁ δὲ Ἀγαμέμνων ἀγρίαινω,² ἐντέλλο-
μαι^ε νῦν σὲ εἶμι,^ο (10) καὶ αὐθὶς μὴ ἐρχομαι,^ε μὴ αὐτὸς ποτε σκηπ-
τρὸν καὶ ὁ ὁ θεὸς στεμμα^ρ οὐκ ἐπαρχεῶ^ε πρὶν δὲ λυῶ^ρ αὐτὸς^ε ὁ θυ-
γατρὴ, ἐν Ἀργὸς φημι γηρασκῶ¹ μετὰ οὐ· (15) ἀπείμι^ο δὲ κελεῦω,²
καὶ μὴ ἐρεδίζω, ἵνα σώωσ οἰκαδὲ ἐρχομαι.^ε Ὁ δὲ πρὸς δευτέρῃς ἀκουῶ^ε
διδῶ¹ τι καὶ ἀπείμι² σίγη, ἀποχωρεῶ^ε δ' ἐκ ὁ στρατοπέδον, πολέ^ρ
ὁ Ἀπολλωνί^δ εὐχομαι,² (20) ὁ σὲ ἐπωνυμία^ρ ὁ θεὸς ἀνακαλεῶ^ε καὶ
ὑπὸ μνησκῶ^ε καὶ ἀπαντῶ^ε εἰ τις πωποτε ἢ ἐν ναὸς οἰκοδόμησις,^ρ ἢ
ἐν ἱερὸς^ρ θυσιαί^δ χαρίζω^ρ ὡρεῶ^ε ἔσ^ρ δὴ χαρὶν κατενχομαι²
εἶω⁵ ὁ Ἀχαιοὺς ὁ ὅς ἄαχρῦ ὁ ἐκείν^ε βέλος.

REMARKS

ON THE

GREEK DIALECTS.¹

I.

"THE Greek language, like every modern one, was not in ancient times spoken and written in the same manner in all parts of Greece; but almost every place had its peculiarities of dialect, both with respect to the use of single letters, and of single words, forms of words, inflections and expressions. Of these dialects there are four principal ones, the *Æolic*, the *Doric*, the *Ionic*, and the *Attic*. Originally, however, there was but one common language,² and this was the *Doric*; not indeed the *Doric* of later times, but a language spoken by the Dorians, from which were derived the *Æolic* and *Ionic* varieties, after the colonization of the coasts of Asia Minor. It was not till the Greeks colonized Asia Minor, that their language began to assume both con-

¹ Matthiæ's Greek Grammar, vol. i. § 1. *et seqq.* (Blomfield's translation.)

² "Ut omnium Græcarum urbium et nationum origo referenda est ad Thessaliam, Macedoniam, Epirum, et loca vicina, quoniam qui ea loca primis temporibus incolebant, et antea Γραικοι vel Πελαγγοι dicebantur, primum Έλληνες leguntur nominati fuisse ab Hellene, Deucalionis filio, qui, ut Deucalion, in Phthiotide, Thessaliæ regione, regnasse traditur; et quoniam Έλλας fuit urbs atque regio in Thessaliâ, cum nondum ulla alia in terrarum orbe nota esset Έλλας: ita linguam antiquissimam et primitivam Græcorum, quæ proprie dicebatur Έλληνικη, fuisse Thessalorum sive Macedonum propriam, sed ab initio, si quidem cum linguâ Græcorum, qualem in libris hodie exstantibus reperimus, imprimis cum Atticâ comparaveris, valde horridam et incultam, et barbaram potius quam Græcam, reliquarum tamen Græcæ dialectorum omnium fontem et originem statuendam esse, non verisimile modo, sed pene certum est." *Sturzius de Dialecto Macedonicâ et Alexand.* § 3.

sistency and polish. The Ionians were the first who softened its asperities, and, by attention to euphony, laid aside by degrees, the broadness and harshness, which were retained by their Æolian neighbours on the one hand, and by the Dorians on the other. The rich soil of Ionia, and the harmonious temperature of its climate, combined with the more proximate causes of its vicinity to Lydia, and its commercial prosperity, will account for this change of language. It was from the colonies that the mother country first adopted any improvements in her own dialects."

II.

"It seems probable that all the Greek colonists in Asia Minor spoke at first a common language. One of the most remarkable features in the change which originated with the Ionians, was the gradual disuse of the digamma. This letter the Dorians laid aside at a later period. The Æolians, on the contrary, always retained it; whence its appellation of *Æolic*. The first change which the inhabitants of Attica made, was to modify their old Doric to the more elegant dialect of their richer and more polished colonists; so that, if we recur to the period of about 1000 years B. C., we may conclude, that the language of Attica was nearly the same as that in which the *Iliad* was composed. Subsequently, however, as the people of Attica embarked in a more extended commerce, the form of their dialect was materially altered, and many changes were introduced from foreign idioms."

III.

"The *ÆOLIC DIALECT* prevailed on the northern side of the Isthmus of Corinth, (except in Megaris, Attica, and Doris), as well as in the Æolic colonies in Asia Minor, and in some northern islands of the Ægean Sea; and was chiefly cultivated by the lyric poets in Lesbos, as Alcæus and Sappho; and in Boeotia, by Corinna. It retained the most numerous traces of the ancient Greek; hence also the Latin coincides more with this than with the other Greek dialects. It is peculiarly distinguished by retaining the old digamma, called from this circumstance the *Æolic digamma*. Alcæus is considered as the model of this dialect."

IV.

"The *DORIC DIALECT*, as being the language of men, who were most of them originally mountaineers, was

hard, rough, and broad, particularly from the frequent use of α for η and ω ; as for instance, $\acute{\alpha}\lambda\alpha\theta\alpha$, $\tau\acute{\alpha}\nu\ \kappa\omicron\rho\acute{\omega}\nu$, for $\eta\lambda\theta\eta$, $\tau\acute{\omega}\nu\ \kappa\omicron\rho\acute{\omega}\nu$; and from the use of two consonants, where the other Greeks employed the double consonant; as for instance, $\sigma\delta$ for ζ , as $\mu\epsilon\lambda\iota\sigma\delta\epsilon\tau\alpha\iota$, &c. The Doric tribe was the largest, and the parent of the greatest number of colonies. Hence the Doric dialect was spoken throughout the Peloponnesus, in the *Dorica Tetrapolis*, in the Doric colonies of Magna Græcia and Sicily, and in Doris in Asia Minor. It is divided by the grammarians into the old and new Doric dialects. In the old, the comic writer Epicharmus, and Sophron, author of the *Mimes*, were the principal writers. In the new, which approached nearer the softness of the Ionic, Theocritus is the chief writer. Besides these, the first Pythagorean philosophers wrote Doric, fragments of whose works are still remaining; for instance, Timæus, Archytas, (who is considered as the standard of this dialect,) and Archimedes. Pindar, Stesichorus, Simonides of Ceos, (who probably, however, used the Doric only when he was writing for Doric employers,) and Bacchylides, use in general the Doric dialect, but softened it by an approximation to the others, and to the common one. Many instances of the dialect of the Lacedæmonians and Megarensians occur in Aristophanes. Besides these, the Doric dialect is found in decrees and treaties in the historians and orators, and in inscriptions. This dialect was spoken in its greatest purity by the Messenians."

V.

"The **IONIC DIALECT** was the softest of all, on account of the frequent meeting of vowels and the deficiency of aspirates. It was spoken chiefly in the colonies of Asia Minor, and in the islands of the Archipelago. It was divided into old and new. In the former Homer and Hesiod wrote, and it was originally very little, if at all different from the ancient Attic. The new arose when the Ionians began to mix in commerce and send out colonies. The writers in this were Anacreon, Herodotus, and Hippocrates.³ The

³ "The student is to attribute to Anacreon only the fragments which were collected by F. Ursinus, and a few additional ones; and not those poems which commonly go under his name, a few only excepted. As Anacreon lived more than 100 years before Herodotus, his dialect was probably different. With respect to Herodotus, it is to be observed that he adopted the Ionic for his history, being himself a *Dorian*, consequent-

principal residence of the Ionic tribe in the earliest times was Attica. From this region they sent forth their colonies to the shores of Asia Minor. As these colonies began earlier than the mother country the march of cultivation and refinement, the terms, *Ionia*, *Ionians*, and *Ionic*, were used by way of eminence, to denote their new settlements, themselves, and their dialect, and finally were exclusively appropriated to them. The original Ionians at home were now called *Attics*, *Athenians*, and their country, laying aside its primitive name of *Ionis*, took that of *Attica*.*

VI.

* The ATTIC DIALECT underwent three changes. The old Attic was scarcely different from the old Ionic, as Attica was the original country of the Ionians; and hence we find in Homer many forms of words, which were otherwise peculiar to the Attics. In this dialect Solon wrote his laws. Through the proximity of the original Æolic and Doric in Beotia and Megaris, the frequent intercourse with the Dorians in Peloponnesus, and with other Greeks and foreign nations, it was gradually intermixed with words which were not Ionian, and departed farther from the Ionic in many respects, and particularly in using the long *a* where the Ionians employed the *η*, after a vowel, or the letter *ξ*; in avoiding the collision of several vowels in two different words, by contracting them into a diphthong, or long vowel; in preferring the consonants with an aspirate, whilst the Ionians used the *tenues*; &c. Thus arose the *middle Attic*, in which Gorgias of Leontium was the first who wrote. The writers in this dialect are, besides the one just mentioned, Thucydides, the tragedians, Aristophanes, and others. The *new Attic* is dated from Demosthenes and Æschines, although Plato, Xenophon, Aristophanes, Lysias, and Isocrates, have many of its peculiarities. It differed chiefly from the foregoing, in preferring the softer forms; for instance, the 2d Aor. συλλεγεῖς, απαλλαγεῖς, instead of the ancient Attic and Ionic, συλλεχθεῖς, απαλλαχθεῖς; the double ξξ instead of the old γσ, which the old Attic had in common with the

by he is not always consistent in his usages, and perhaps is more Ionic than a real Ionian would have been. His dialect is certainly different from that of Hippocrates." Blomfield, *Remarks on Matthiæ's Gr. Gr.* p. xxviii.

* In the age of Homer the Attics were still called *Ionians*.

Ionie, Doric, and Æolic; the double $\tau\tau$ instead of the hissing $\sigma\sigma$. They said also, $\pi\lambda\epsilon\upsilon\mu\omega\nu$, $\gamma\nu\alpha\phi\epsilon\upsilon\varsigma$, for $\pi\nu\epsilon\upsilon\mu\omega\nu$, $\kappa\nu\alpha\phi\epsilon\upsilon\varsigma$, and $\sigma\upsilon\nu$ instead of the old $\xi\upsilon\nu$."

VII.⁵

"Athens having attained an important political elevation, and exercising a species of general government over Greece, became at the same time the centre of literary improvement. Greeks from all the tribes went to Athens for their education, and the Attic works became models in every department of literature. The consequence was, that when Greece soon after, under the Macedonian monarchy, assumed a political unity, the Attic dialect, having taken rank of the others, became the language of the court and of literature, in which the prose writers of all the tribes, and of whatever region, henceforth almost exclusively wrote. The central point of this later Greek literature, was established under the Ptolemies at Alexandria in Egypt."

VIII.

"With the universality of the Attic dialect, began its degeneracy. Writers introduced peculiarities of their provincial dialects; or in place of anomalies peculiar to the Athenians, or of phrases that seemed artificial, made use of the more regular or natural forms; or instead of a simple phrase, which had become more or less obsolete, introduced a more popular derivative form, as $\nu\eta\chi\epsilon\sigma\theta\alpha\iota$ for $\nu\epsilon\iota\nu$, *to swim*, and $\alpha\rho\epsilon\tau\rho\iota\alpha\nu$ for $\alpha\rho\epsilon\upsilon\nu$, *to plough*. Against this, however, the grammarians often pedantically and unreasonably struggled; and, in their treatises, placed by the side of these offensive or inelegant modernisms, the true forms from the old Attic writers. Hence it became usual to understand by *Attic*, only that which was found in the ancient classics, and to give to the common language of literature, formed in the manner indicated, the name of $\kappa\omicron\iota\nu\eta$, '*the vulgar*,' or $\acute{\epsilon}\lambda\lambda\eta\nu\iota\kappa\eta$, '*the Greek*,' i. e. '*the vulgar Greek*.' This $\kappa\omicron\iota\nu\eta$ $\delta\iota\alpha\lambda\epsilon\kappa\tau\omicron\varsigma$ after all, however, remained essentially *Attic*, and of course every common Greek grammar assumes the Attic dialect as its basis."

⁵ Buttmann's Greek Grammar, p. 2. (Everett's translation.)

IX.

"To the universality, however, of the Attic dialect, an exception was made in poetry. In this department the Attics remained the models only in one branch, the *dramatic*. For the other sorts of poetry, Homer and the other elder Ionic bards, who continued to be read in the schools, remained the models. The *Doric dialect*, however, even in later days, was not excluded from poetry; on the contrary, it sustained itself in some of the subordinate branches of the art, particularly in the pastoral and humorous. When, however, the language which prevails in the lyrical portions of the drama, that is, in the choruses and passionate speeches, is called Doric, it is to be remembered that the *Doricism* consists in little else than the predominance of the long α particularly in the place of π , which was a feature of the ancient language in general, and retained itself for its dignity in sublime poetry, while in common life it remained in use only among the Dorians."

X.⁶

"The Macedonian dialect must be especially regarded among those which were in various degrees incorporated with the later Greek. The Macedonians were allied to the Greeks, and numbered themselves with the Dorians. They introduced, as conquerors, the Greek cultivation and refinement among the conquered barbarians. Here also the Greek was spoken and written, not however without some peculiarities of form, which the grammarians denominated *Macedonian*. As Egypt, and its capital city Alexandria, became the principal seat of the later Greek culture, these forms were comprehended under the name of the *Alexandrian* dialect. The natives also of these conquered countries began to speak the Greek ($\epsilon\lambda\lambda\eta\nu\acute{\iota}\sigma\tau\iota\nu$), and such an Asiatic Greek was denominated $\epsilon\lambda\lambda\eta\nu\iota\sigma\tau\eta\varsigma$. Hence the style of the writers of this class, with which were incorporated many forms not Greek, and many oriental turns of expression, was denominated *Hellenistic*. It need scarcely be observed, that this dialect is contained in the Jewish and Christian monuments of those times, especially in the Septuagint and in the New Testament, whence it passed more or less into the works of the Fathers. New barbarisms of every kind were introduced

⁶ Patten's translation of Buttmann's account of the Greek Dialects, appended to Thiersch's Greek tables.) Note 12

during the middle ages, when Constantinople, the ancient Byzantium, became the seat of the Greek empire and centre of literary cultivation. Out of this arose the dialect of the Byzantine writers, and finally, the yet living language of the modern Greeks."

EXERCISES ON THE DIALECTS

ÆOLIC GREEK TO BE RENDERED INTO ATTIC.

SAPPHONIS FRAGMENTA.

I.

Εἰς Ἀφροδίταν.⁷

Ποικιλοφρον, ἀθανατ' Ἀφροδίτα,
 Παι Δίος δολοπλοκε, λίσσομαι τε
 Μη μ' ἀσαισι, μηδ' ονιαισι δαμνα,
 Ποσνια, θυμον
 Ἀλλα τυιδ' ἐνθ', αἰ ποτα κάτερωτα
 Τας εμας αὐδας αἰοῖσα πολλας
 Ἐκλυες, πατρος τε ὁμον λιποῖσα
 Χρυσεον, ηνθες,
 Ἀρμ' υποσδευχασα· καλοι δε τ' αγον
 Ωκεες στρωθοι, περι γας μελαινας
 Πυκνα δινευντες πετρ' απ' ωρανω θε-
 ρευσ δια μεσσω.
 Αἰπσα δ' ἐσχικοντο· τυ δ', ω μακαιρα,
 Μειδιασας' ἀθανατω προσωπω
 Ηξεν οττι τ' ην, το πεπονθα, κῶττι
 Δη τε καλημι,

⁷ The readings here followed, are those given in the "*Cambridge Classical Researches*," vol. i. p. 3. *et seq.*

Κῶπτι μεν μαλίστ' ἐθέλω γενεσθαι
 Μαινολα θυμῷ—τινος αὖ τυ πείθει
 Μας σαγηνεύσας φιλοσάτα ; τις τ', ὦ
 Σαπφ', ἀδίκηη ;
 Καὶ γὰρ αἱ φεύγει, ταχέως διαΐξει,
 Αἱ δὲ δῶρα μὴ δεχέσ', ἀλλὰ δώσει,
 Αἱ δὲ μὴ φιλεῖ, ταχέως φιλάσει
 Κούκ ἐθέλοισαν.
 Ἐνθὲ μοι καὶ νῦν, χαλεπῶν τε λυσοῦν
 Ἐκ μεριμνῶν ὅσα δ' ἐμοὶ τέλεισθαι
 Θυμὸς ἰμερῶν, τέλεσον, τυ δ' αὖτα
 Συμμαχος εἴσοο.

TO VENUS.

O artful-mixed, immortal Venus, wily daughter of Jove, do not, I entreat thee, O revered one, subdue me with troubles, nor my spirit with woes. But come hither, if ever even before this, hearing my earnest supplications, thou gavest an assent to my prayer, and having left the golden home of thy father, came, having harnessed thy car: while thy beautiful swift sparrows moving their rapid pinions, bore thee along from heaven over the black earth amid the blaze of noon. Quickly they came; but thou, O blessed one, having smiled with thy heavenly countenance, inquired what it was that I suffered, and why I now call thee, and what in particular I wish to happen to my raging breast—whose love do you again fruitlessly seek to ensnare by your persuasive art, who, O Sappho, slights you? For if now he even flee, soon will he pursue; and if now he receive not gifts, yet will he soon bestow them; and if now he love not, soon will he love thee, even though unwilling to make a return.—Come thou unto me now also, and free me from cruel cares; and do thou accomplish for me whatsoever things my bosom desires to be accomplished, and be thyself my ally.

II.

Ες Ερωμεναν.*

Φαίνεται μοι κηνος ἴσος θεοῖσιν
 Ἐμμέν' ἀνῆρ, ὅστις ἐναντίος τοι
 Ἰσθάνει, καὶ πλασίον ἄδῳ φωνοί-
 σας ὑπακούει

Καὶ γέλωσας ἡμεροσιν. Τὸ μοι ἴμαν
 Καρδίαν ἐν σταθεσὶν ἐπτοασεν.
 Ὅς τε γὰρ εἶδῳ, βροχέως με φωνᾷς
 Οὐδὲν ἐτ' ἵκει.

Ἀλλὰ καμμέν γλώσσα φεραγέ, λεπτόν τι
 Αὐτικά χρω πυρ ὑποδεδρομακεν,
 Ὀππατεσσί δ' οὐδὲν ὀρημί, βομβέου-
 σιν δ' ἀχοαὶ μοι.

Καδὸ' ἰδρῶς πσυχρὸς χέσται, τρομος δὲ
 Πᾶσαν ἀγρεῖ· χλωροτέρα δὲ ποιάς
 Ἐμμι· τεθνακὴν δ' ὀλίγῳ ἰδέουσὴν
 Φαίνομαι ἀπνους.

TO A BELOVED ONE.

That man seems to me to be equal with the gods, who sits facing thee, and in deep silence hears thee sweetly speaking, and laughing in love-inspiring accents. This always causes my heart to throb in my bosom, for when I behold thee, in an instant no portion of my voice any longer comes: but my tongue falters, a subtle fire immediately runs beneath my skin, I see nothing with my eyes, my ears tingle, a cold sweat pours down, a trembling seizes my whole frame, I become paler than the grass, and, breathless, seem to want but little of death.

* In this ode, the readings given in the "Cambridge Classical Researches," vol. i. p. 7, are principally followed. A few are adopted from Weiske's edition of Longinus.

DORIC GREEK TO BE RENDERED INTO ATTIC.

I.

CORINNÆ FRAGMENTUM.

Ex Apollonio Dyscolo.

Μεμφομαι κωνγα ταν λιγουραν Μυρτιδα, ἑτι βανα γυναι εσα
Πινδαρειο πετ' εριν.

"I blame the melodious Myrtis, because, being a woman,
she engaged in a contest with Pindar."

II.

LACONUM LEGATUS.

Ex Aristophanis Lysistratâ, v. 1247—1272, ed. Brunck.

Ὅρμαον

Τως κυρσανιως, ω Μναμοσυνα,
Ταν τ' εμαν μωαν, ἄτις
Οιδεν αμμε, τως τ' Ασαναιως·
Ὅκα τοι μεν επ' Αρταμιτιῳ
Προκροον δεικλει
Ποττα κᾶλα, τως Μηδως τ' ενικων·
Αμε δ' αυ Λεωνιδας
Αγεν, ἄπερ τως καπρως
Θαγοιτας τον οδοντα. Πολυς δ'
Αμφι τας γενυας αφορος ηνσει,
Πολυς δ' ἄμα
Και καττων σχελων ιετο.
Ην γαρ τῷδ' οδες ουκ ελασσως
Τᾶς ψαμμας, τοι Περσαι.
Αγροτερ' Αρταμι σηροκτονς,
Μολε δουρο, παρσενε σια,
Ποττας σπονδας, ὡς
Συνεχης πολυν αμμε χρονον·
Νυν δ' αυ
Φιλα δ' αϊς ευπορος ειη

Ταῖς συνθήκαις·
 Καὶ τᾶν αἰμυλᾶν αλωπέκων
 Πausσαιμεθ'. Ω
 Δευρ' ἰθι, δευρ', ω
 Κυναγε παρσένε.

Arouse these youths, O Mnemosyne, and my muse, which knows us and the Athenians; when the latter at Artemisium, like gods made an attack upon the vessels of the foe, and vanquished the Medes; while on the other hand, Leonidas led us whetting the tusk like wild boars. Much foam frothed around our mouths, and much at the same time flowed down even to our legs. For our opponents the Persians were not fewer in number than the sand. O Diana, who presidest over the groves, destroyer of savage beasts, come hither, virgin goddess, to our league, in order that thou mayest unite us long in friendship: now again let there always be unbroken amity to our agreements, and may we cease without delay from the craft of foxes. O come hither, come, O virgin huntress,

III.

CHORUS LACONUM.

Ex Aristophanis Lysistratâ, v. 1297—1323.

Ταῦγετον αὐτ' ἐβαννον ἐκλιπῶα Μῶα
 Μολε Λακαῖνα, πρεπτον ἄμιν
 Κλεῶα τον Ἀμυκλαῖς σιον,
 Καὶ χαλκιοικον Ἀσαναν,
 Τυνδαρίδας τ' ἀγασως,
 Τοι δὴ παρ' Εὐρωταν ψιαδδοντι.
 Εἰα μαλ' ἐμῆ, —
 Ωῖα κουφα παλλων,
 'Ως Σπαρταν ὑμνωμες,
 Τᾷ σίων χοροὶ μελοντι,
 Καὶ ποδων κτυπος·
 'Ἄτε πῶλοι δ' αἱ χοραὶ
 Παρ' τον Εὐρωταν
 Ἀμπαλλοντι πυκνα ποδοῖν
 Εἰκονιωσαι·
 Ταὶ δὲ κομαὶ σεῖονθ', ἀπερ Βαρχᾶν

Θερσαοῦωᾶν καὶ ταιόδωᾶν·
 Ἄγεται δ' ἅ Ληῶας παῖς
 Ἄγνα χορὰτος εὐπρόπης.
 Ἀλλ' ἄγε, κομὰν παρὰμπυκιδῶς τε
 Χερσὶ, ποδῶν τε παῶν, παῶν,
 Ἄ τις ἐλαφὸς κροτὼν δ' ἅμα ται-
 ῖη χορῶφ' ἔλεσαν·
 Καὶ εἴν σιᾶν ὅ' αὐτὰν κρατίσταν
 Χαλκιδικὸν ἱμνεῖ,
 Τὰν παμμαχόν.

Come again, O Laconian muse, having left lovely Tay-
 getus, celebrating for us the revered god of Amyclæ, and the
 Chalcicæan Minerva, and the valiant sons of Tyndarus, who
 sport along the Eurotas. Come, enter with spirit upon the
 task, shaking the light borders of thy garment, that we may
 sing the praises of Sparta, to which the choirs of the gods
 are a care, and the noise of feet: since the damsels, like
 young colts, leap up along the Eurotas, hastening onwards
 with the frequent beating of their feet. Their tresses stream
 in the air, like those of female Bacchanalians, wielding the
 thyrsis and sporting. The chaste daughter of Leda leads the
 way, the beauteous leader of the band. But come, with thy
 hand confine thy hair under a fillet, and leap with thy feet,
 leap like a stag; and make at the same time a loud clapping
 serviceable to the chorus, and celebrate again in song the
 Chalcicæan, the most powerful of the goddesses, who con-
 tends with every foe.

III.

SPARTANORUM DECRETUM CONTRA TIMOTHEUM,⁹*Cum Salmasii Versione.*

DECRETUM.

Επειδὴ Τιμοθέος ὁ Μιλησιος παραγινόμενος ἔσταν ἡμετέραν πόλιν, τὰν παλαιὰν μῶν ἀτιμασθῆ, καὶ τὰν διὰ τῶν ἑπτὰ χορδῶν κισαρίζειν ἀποστρεφόμενος πολυφωνίαν εἰσαγὼν λυμαινεται τὰς ἀκοὰς τῶν νέων, διὰ τε τὰς πολυχорδίας καὶ τὰς καινοτάτους τῶ μέλους ἀγεννέα καὶ ποικίλῃν ἀντὶ ἁπλᾶς καὶ τεταγμένης ἀμφιέννυται τὰν μῶν, ἐπὶ χρωματός συνίσταμενος τὰν τῶ μέλους διέσιν ἀντὶ τὰς ἐναρμονίῳ ποστὰν ἀντιστροφὸν ἀμοίβαν, παρακληθεὶς δὲ καὶ ἔστων ἀγῶνα τὰς Ἐλευσινίας Δαμάτρος ἀπρέπεια διαείσατο τὰν τῶ μῦθῳ διασκεύαν, τὰς τὰς Σεμελᾶς ὠδίαν οὐκ ἐνδίκᾳ τῶρ νέῳ διδάκκῃ, δεδοχθᾶν φαν περὶ τούτων τῶρ βασιλεῶς τῶρ Εφορῶς μεμψάσθαι Τιμοθέον, ἐπαναγκάσαι δὲ καὶ τῶν ἑνδεκά χορδῶν ἐκταμοντα τὰς περιττὰς ὑπολίπειν μόνον τὰς ἑπτὰ, ὅπως ἕκαστος το τὰς πόλιος βαρὺς ὄρων εὐλαβηταὶ ἔσταν Σπαρτὰν ἐπιφέρειν τι τῶν ἡθῶν μὴ ποτταρ ἀρετὰρ κλεος ἀγοντῶν.

SALMASII VERSIO.

Επειδὴ Τιμοθέος ὁ Μιλησιος παραγινόμενος εἰς τὴν ἡμετέραν πόλιν, τὴν παλαιὰν μουσὰν ἀτιμαζει, καὶ τὴν διὰ τῶν ἑπτὰ χορδῶν κισαρίζειν ἀποστρεφόμενος πολυφωνίαν εἰσαγὼν λυμαινεται τὰς ἀκοὰς τῶν νέων, διὰ τε τῆς πολυχорδίας καὶ τῆς καινοτήτος τοῦ μέλους ἀγεννῆ καὶ ποικίλῃν ἀντὶ ἁπλῆς καὶ τεταγμένης ἀμφιέννυται τὴν μουσάν, ἐπὶ χρωματος συνίσταμενος τὴν τοῦ μέλους διέσιν ἀντὶ τῆς ἐναρμονίου πρὸς τὴν ἀντιστροφὸν ἀμοίβην, παρακληθεὶς δὲ καὶ εἰς τὸν ἀγῶνα τῆς Ἐλευσινίας Δημήτρος ἀπρέπῃ διαείσατο τὴν τοῦ μῦθου διασκευὴν, τὰς τῆς Σεμελῆς ὠδίας οὐκ ἐνδίκᾳ τοὺς νέους διδάσκει, δεδοχθᾶν εἶπασαν περὶ τούτων τοὺς βασιλεῖας τοὺς Εφοροὺς μεμψάσθαι Τιμοθέον, ἐπαναγκάσαι δὲ καὶ τῶν ἑνδεκά χορδῶν ἐκταμοντα τὰς περιττὰς ὑπολίπειν μόνον τὰς ἑπτὰ, ὅπως ἕκαστος το τῆς πόλεως βαρὺς ὄρων εὐλαβηταὶ εἰς τὴν Σπαρτὴν ἐπιφέρειν τι τῶν ἡθῶν μὴ πρὸς τῆς ἀρετῆς κλεος ἀγοντῶν.

⁹ This decree has come down to us in Boethius, "*de Musica*," l. i. p. 1372, ed. Basil. 1570, fol. It is given in the notes to Scaliger's edition of Manilius; in Casaubon's Comments on Athenæus, (8. p. 352. a;) and in Salmasius, "*de Hellenisticâ*." It is here presented to the student, not as an exercise, but as a species of classical curiosity. It furnishes a strong proof, if such indeed were wanting, of the attachment of the ancient

IONIC GREEK TO BE RENDERED INTO ATTIC.

L

Ex Herodoti Historiâ.

CLIO. c. 173, 179.

Βαβυλων κέεται ἐν πεδίῳ μεγάλῳ, μεγάλος εὐστα μετῶπον ἑκάσ-
τον, εἰκοσι καὶ ἑκάτον σταδίῳν, εὐστάς τετραγώνου· οἷοι σταδίοι τῆς
περιόδου τῆς πόλιος γίνονται συναπάντες οἰκώοντα καὶ τετρακόσιοι.
Τὸ μὲν νῦν μεγάλος τίσουτον ἐστὶ τοῦ ἀστέος τοῦ Βαβυλωνίου. Ἐκε-
κοσμητο ὅς ὡς οὐδὲν ἄλλο πολίσιμα τῶν ἡμεῖς ἰόμεν· ταφρος μὲν πρῶ-
τα μιν βάδεα τὴ καὶ εὐρεα καὶ πληῆ ὕδατος περιέσει· μετὰ δέ, τείχος
πεντήκοντα μὲν πήχεων βασιλῆϊων ἐόν το εὐρος, ὕψος δέ διηκοσίων
πήχεων. Ὁ δὲ βασιλῆϊός πήχυς τοῦ μέτρου ἐστὶ πήχεος μεζῶν
τρισι δακτυλοῖσι. Δει δὴ με τρος τοῦτοῖσι ἐπιφραδαί, ἵνα τε ἐκ τῆς
στέρου ἢ γῆ ἀναισιμῶδη, καὶ το τείχος ὅτινα τρῶπον ἐργαστο. Οἷος-
ς ἐτες ἅμα τὴν ταφρον, ἐπληθύνον τὴν γῆν τὴν ἐκ τοῦ ἐργήματος
ἐκέρουμένην· ἔλκυσαντες δὲ πλινθούς ἱκανὰς, ὡπτησαν αὐτὰς ἐν καμι-
νοῖσι· μετὰ δέ, τελμασι χρεώμενοι ἀσφαλτῷ ἔεργη, καὶ διὰ ἐξηκόντα
δομῶν πλινθοῦ τάρσους καλαμῶν διαποιῶδίζοντες, ἐδείμαν πρῶτα μὲν
τῆς ταφρῶν τα χεῖλεα· δευτέρα δὲ αὐτο το τείχος τὸν αὐτὸν τρῶπον.

Babylon lies in a large plain, and is in size each way a hundred and twenty stadia, being a square. These stadia of the city's circuit amount in all to four hundred and eighty. So great then is the size of the Babylonian city. It was embellished moreover, such as no other city of those which we know. In the first place, a ditch encompasses it, deep and broad, and full of water; next, a wall, which is in breadth fifty royal cubits, and in height two hundred cubits. The royal cubit is greater than the common one by three digits. I ought, in addition to these particulars, to mention, to what use the earth from the ditch was applied, and in what way the wall was built. At the same time that they were digging

Spartans to the *ρ* (*vanina littera*.) The Aolo-Doric tribes were all fond of the use of this letter, and said *ἴππος*, *εἶρ*, *εἶος*, &c. for *ἵππος*, *ποῖς*, *θίος*. So also *εὐρ* for *εὐρε*, whence the Latin *puer*. The double Latin termination in *or* and *os*, as *honor*, *honoros*; *labor*, *labros*; may thus be easily accounted for. The former is the more ancient form.

the ditch, they formed into bricks the earth which was brought out of the excavation. When they had weighed a sufficient number of bricks, they baked them in furnaces. After this, using for cement heated bitumen, and between every thirtieth course of brick placing a frame-work of reeds, they first built the sides of the ditch, and next, the wall itself in the same way.

II.

Ex eâdem.

EUTERPE. c. 28.

Ταῦτα μὲν νῦν ἔστω ὥς ἔστι τε καὶ ὥς ἀρχὴν ἐγένετο. Τοῦ δὲ Νείλου τὰς πηγὰς οὔτε Αἰγυπτίων, οὔτε Λιβυῶν, οὔτε Ἑλλήνων τῶν ἐμοὶ ἀπικομένων ἐς λόγους, οὐδεὶς ὑπέσχετο εἶδεναι, εἰ μὴ ἐν Αἰγύπτῳ ἐν Σαῖ πόλει ὁ γραμματιστὴς τῶν ἱερῶν χρημάτων τῆς Ἀθηναίης. Οὗτος δ' ἐμοὶ γὰρ παίζειν ἐδόκεε, φάμενος εἶδεναι ἀπρεκέως. Ἐλεγε δὲ ὧδε. “Εἶναι δύο οὐρεὶα ἐς ἄξυ τὰς κορυφὰς ἀπὸ γένετα, μετὰ ξυ Συήνης τε πόλιος κείμενα τῆς Θηβαϊδὸς, καὶ Ἐλεφαντινῆς· οὐνοματὰ δὲ εἶναι τοῖσι οὐρεσί, τῷ μὲν, Κρόφι, τῷ δὲ, Μόφι. Τὰς ὧν δὴ πηγὰς τοῦ Νείλου, εὐσθὰς ἀβυσσοὺς, ἐκ τοῦ μέσου τῶν οὐρέων τούτων ῥεῖν· καὶ το μὲν ἡμισὺ τοῦ ὕδατος, ἐπ' Αἰγύπτου ῥεῖν καὶ πρὸς βορρην ἀνεῖμι· το δ' ἕτερον ἡμισὺ, ἐπὶ Αἰθιοπίας τε καὶ νοτοῦ. Ὡς δὲ ἀβυσσοὶ εἰσὶ αἱ πηγαί, ἐς διαπειραν εἶπε τούτου Ὑαρμιστιχὸν Αἰγύπτου βασιλεὺς ἀπικεσθαι. Πολλῶν γὰρ αὐτὸν χίλιαδων ὀργυίων πλεῖσται καλὸν, κατεῖναι ταυτῇ, καὶ οὐκ ἐξικεσθαι ἐς βύσσον.

Be these things then both as they are, and as they have been from the beginning. But of the sources of the Nile, no one either of the Egyptians, or Libyans, or Greeks, who conversed with me, professed to have any knowledge, except in Egypt, in the city of Sais, the scribe of the sacred treasures of Minerva. This person appeared to me indeed to be jesting, when he declared that he was very well acquainted with them. He expressed himself moreover in the following manner:—‘That there are two mountains, whose summits terminate respectively in a sharp point, situate between Syene, a city of Thebais, and Elephantine; and that these mountains are named, the one Crophî, the other Mophî. That the sources of the Nile then, which are of unfathomable depth, flow from between these mountains; and that one half of the

water runs towards Egypt, and in a northern direction, and the other half towards Ethiopia and the south.' But to show that its sources were unfathomable, he stated, that Psammithichus, king of Egypt, had ascertained this by actual trial: for that, having caused a rope of many thousand fathoms to be made, he let it down in this place, and did not reach bottom.

III.

Ex eadem.

EUTERPE. c. 118, 119.

Εἰρομένου δὲ μὲν τοὺς Ἰζεας, εἰ ματαῖον λόγον λεγούσι οἱ Ἕλλη-
 νες τὰ περὶ Ἰλίου γενέσθαι, ἡ οὖν, εἶπας πρὸς ταῦτα ταδε, ἴστο-
 ρησὶ φαμέναι εἶδεναι παρ' αὐτοῦ Μενελεῶ. Ἐλθεῖν μὲν γὰρ, μετὰ
 τὴν Ἑλένης ἄρπαγην, ἐς τὴν Τευκρίδα γῆν Ἑλλήνων στρατὴν πολ-
 λὴν, βοηθούσαν Μενελεῶ· ἐκβασάν δὲ ἐς γῆν καὶ ἰδρύθεισαν τὴν
 στρατὴν, πέμπειν ἐς τὸ Ἰλίον ἀγγέλους· σὺν δὲ σφί εἶναι καὶ αὐτὸν
 Μενελεῶν· τοὺς δ' ὅττι τε ἐσελθεῖν ἐς τὸ τεῖχος, ἀπαιτεῖεν Ἑλενην
 τε καὶ τὰ χρήματα τὰ οἱ οἰχετο κλεψᾶς Ἀλεξάνδρος, τῶν τε ἀδικη-
 ματῶν δίκας αἰτεῖεν· τοὺς δὲ Τευκροὺς τὸν αὐτὸν λόγον λεγὲν τότε
 καὶ μετέπειτα, καὶ ὁμνύσας καὶ ἀνωμοτὶ, μὴ μὲν εἶχειν Ἑλενην,
 μηδὲ τὰ επικαλυμμένα χρήματα, ἀλλ' εἶναι αὐτὰ πάντα ἐν Αἰγύπτῳ·
 καὶ οὐκ ἀν' δίκαιως αὐτοὶ δίκας ὑπέχειν, ἃ Πρωτεύς ὁ Αἰγύπτιος
 βασιλεὺς εἶχει. Οἱ δὲ Ἕλληνες καταγελασθὰι δοκούντες ὑπ' αὐ-
 τῶν, οὕτω δὴ ἐπολιόρκεον, ἐς ὃ ἐξείλον. Ἐλούσι δὲ τὸ τεῖχος ὥς οὐκ
 εἶταιτο ἡ Ἑλενη, ἀλλὰ τὸν αὐτὸν λόγον τῷ προτέρῳ ἐπυνθάνοντο,
 οὕτω δὲ πιστεύσαντες τῷ λόγῳ τῷ πρώτῳ οἱ Ἕλληνες αὐτὸν Μενε-
 λεῶν ἀποστελλούσι παρὰ Πρωτέα, Ἀπικομένος δὲ ὁ Μενελεὺς ἐς τὴν
 Αἴγυπτον, καὶ ἀναπλωσάς ἐς τὴν Μερφιν, εἶπας τῆς ἀληθείης τῶν
 πρηγμάτων, καὶ ξενίων ἠντήσε μεγάλων, καὶ Ἑλενην ἀπαῖσα κακῶν
 ἀπελαβε· πρὸς δὲ καὶ τὰ ἐωῦτος χρήματα.

Upon my asking the priests, whether the Greeks relate an idle tale respecting the occurrences at Troy, or not; they, in answer to these things, mentioned the following particulars, having assured me that they had learnt them by actual inquiry from Menelaus himself. That after the abduction of Helen, a numerous army of Greeks came to the Trojan land, to assist Menelaus. That when the army had disembarked and pitched their camp, they sent ambassadors to Troy, and

that along with them went Menelaus himself. That these, when they entered within the walls, demanded back Helen, and the wealth which Paris had stolen along with her person; and also claimed satisfaction for the injuries inflicted. That the Trojans, however, made the same statement then which they afterwards did both under oath and not, that they had not Helen, nor the wealth which was made the subject of accusation, but that these were all in Egypt, and that it was not just for them to render satisfaction for things which Proteus the Egyptian king had. But the Greeks thinking that they were trifled with by them, for this reason laid siege to the city, until they took it. When, however, Helen did not make her appearance on their having taken the city, but they received the same statement as the former one in answer to their inquiries, upon this then the Greeks credited the assertion first made, and send Menelaus himself to Proteus. And when Menelaus had arrived in Egypt, and had sailed up to Memphis, having stated the true circumstances of the case, he both received splendid gifts of hospitality, and obtained Helen back uninjured.

IV.

Ex eadem.

CLIO. c. 36.

Εν δὲ τῷ αὐτῷ χρόνῳ τούτῳ, ἐν τῷ Μυσίῳ Οὐλυμπῷ, σὺς χρεῖμα γίνεται· μέγα δὲ ὀρμεωμένος δὲ οὗτος ἐκ τοῦ οὐρέος τούτου, τὰ τῶν Μυσῶν ἐργὰ διαφθεῖρεσκε. Πολλὰκι δὲ οἱ Μῦσοι ἐπ' αὐτὸν ἐξελθόντες, ποιεῖσκαν μὲν οὐδὲν κακόν, ἐπασχόν δὲ πρὸς αὐτοῦ. Τέλος δὲ, ἀπικομένοι παρὰ τὸν Κροῖσον τῶν Μυσῶν ἀγγελοι, ἐλεγόν ταδε· “ὦ βασιλεῦ, ὅς χρεῖμα μεγίστον ἀνεφανή ἡμῖν ἐν τῇ χώρῃ, ὃς τὰ ἐργὰ διαφθεῖρει· τούτον προθυμοίμενοι ἔλσειν, οὐ δύναμεθα· νῦν ὡν προσδόμεθα σεῦ, τὸν παῖδα καὶ λογαδάς νενηίας καὶ κύνας συμπεμψαί ἡμῖν, ὥς ἀν μὴν ἐξελωμέν ἐκ τῆς χώρας.” Οἱ μὲν δὴ τούτων ἔδεοντο. Κροῖσος δὲ μνημονεύων τοῦ οὐείρου τὰ εἶπε, ἐλεγε σφί ταδε, “Παῖδες μὲν περὶ τοῦ ἐμοῦ μὴ μνησθήτε ἐτι· οὐ γὰρ ἀν ὑμῖν συμπεμψαίμι· νεογάμος τε γὰρ ἐστί, καὶ ταῦτα οἱ νῦν μέλει, Λυδάι, μέντοι, λογαδάς καὶ τὸ κυνηγέσιον παν συμπεμψῶ· καὶ διαχλευσόμεαι τοῖσι ἰουσί, εἶναι ὥς προθυμοτατοῖσι συνεξελείν ὑμῖν τὸ θῆριον ἐκ τῆς χώρας.” Ταῦτα ἀμείψατο.

At this same time, there is a large monster of a boar in the Mysian Olympus, and this boar rushing from this moun-

tain, was accustomed to destroy the agricultural labours of the Mysians. The Mysians, although they often went forth against him, did him no injury, but suffered from him. At last, however, messengers of the Mysians came to Cræsus, and said these things. "O king, a very large monster of a boar is in the habit of appearing in our country, which destroys our labours. Although desirous of taking this boar, we are not able to do so. Now then, we request of thee, in addition to other favours, to send thy son, and chosen young men, and dogs, along with us, that we may drive him out of the country." They then made this request. Cræsus, however, remembering the words of the dream, spoke thus to them: "Do not make mention any longer respecting my son, for he is both newly married, and these things now occupy his attention. I will send chosen young men however, and dogs, and every thing belonging to the hunt; and I will order those who go, to be as active as possible in aiding to drive the wild beast out of your country." Thus he answered.

EXERCISES IN PROSODY.

DIFFERENT KINDS OF VERSE REDUCED TO PROSAIC ORDER, TO BE RETURNED INTO METRE.¹

HEXAMETERS.

1.

- Εν μὲν ἐπεὶ γαίαν, ἐν δ' οὐρανόν, ἐν δὲ θαλάσσαν,
(s) Ἀκαμαντα τ' ἠέλιον, πληθούσαν τε σελήνην.
Εν δὲ πάντα τα τειρεῖα τὰ οὐρανοῦ τ' ἐστεφανῶται,
(s) Πληΐαδας θ', Ὕαδας τε, τὸ σθένος τε Ὀρίωνος,
Ἄρκτον θ', ἣν καὶ ἐπικλήσιν καλεῖουσιν ἀμαζάν,
'Ἢ τ' στρέφεται αὐτοῦ, καὶ δοκεῖσι τ' Ὀρίωνα.
Οἷη δ' ἐστὶ ἀμμορὸς Ὠκεανοῖο λωτρῶν.

In it he formed the earth, and the sky, and the sea, the unwearied sun, and the full moon. In it also, all the constellations, with which the heaven is crowned, the Pleiades, the Hyades, and the strength of Orion, and the Bear, which they likewise call by the appellation of the Wain. which is there turned round, and watches Orion; and it alone is deprived of the baths of Oceanus.

2.

Εν δ' ἐτίθει ἀλῶν μεγά βριθούσαν σταφυλῆσι,
Κάλην, χρυσεὴν βοτρυὸς δ' μέλανες ἦσαν ἀνα-
'Ἔστηκε δὲ διαμπερές ἀργυρεῇσιν καμαξί.

¹ The student will observe, that *each line* is *separately* reduced to prosaic order, and must be *separately* returned into metre.—Those lines which are marked thus (s), are spondaic.

Ἀμφὶ δὲ, ἐλάσσε καπέτον κυανέην, περὶ δ' ἔρκας
 Κασσιόπεου· μία δ' ἀταρπύτος ἦεν εἰς ἐπ' αὐτήν,
 Τῇ φέρηες νισσύντο, ὅτε αλῶν τρυγῶνεν
 Παρθενικαὶ δὲ καὶ ἡῖθεοι, φρονέοντες ἀταλά,
 Φέρον μελιχόδα καρπὸν ἐν πλέκτοισι θαλαροῖσι.
 Δ' ἐν μετσοῖσι τοῖσιν παῖς λιγύῃ φεβμυγγί
 Κίθαριζε ἱμέροεν· ὃ ὑπο καλὸν αἰεὶδε λινόν
 Φωνὴ λεπταλέῃ· τοὶ δὲ ὁμαρτή βῆσσοντες
 Μολπή τ' ἰὺ γμῶ τε, ἔποντο σκαίζοντες ποσὶ.

On it he likewise placed a vineyard very heavy with grapes, beautiful, golden; but the clusters throughout it were black; and the vineyard (i. e. *the vines*) stood against silver poles, placed in order. Round he drew an azure ditch, and around this, an hedge of tin; but one path alone was upon it, by which the carriers went when they gathered the vintage. Young girls and youths of tender minds, bore the luscious fruit in twisted baskets, and in the midst of these a boy sweetly played upon a shrill lyre, and with a soft voice sang beautifully to the string; whilst they, beating the earth at the same time, with singing and shouts of joy, followed, skipping with their feet.

3.

- Κύμα δ' ἀμφ' Ἀχιλλῆα ἴστατο δεινὸν κυκλωμένον,
 ῥοὸς δ' ἐν σάκε' ἰπιπτῶν ὠθεῖ, οὐδὲ ποδῶσσιν
 Στηριξάσθαι εἰχε· ὃ δὲ ἔλε χερσὶν πτελεῖν
 Ευφρονα, μεγαλήν· ἥ δ' ἐριπούσα ἐκ ῥίζων
 Διωσεν ἅπαντα κρημνόν, ἐπέσχε δὲ βῆθρα καλά
 Πυκνίνοισι ὄζοισιν· μὴν αὐτὸν δὲ γεφυρωσέν,
 Ἐριπούσ' πασ' εἰσὼ· ὃ δ' ἀρ' ἀνορούσας ἐκ λιμνῆς,
 Πέτεσθαι κραιπνοῖσι ποσσὶ πεδίοιο ἡΐξεν,
 Δείσας· οὐδ' ἄγε μὲγας θεὸς ἐπ' ἐλήγῃ, ἐπ' αὐτὸν δ' ὠρτο
 Ἀχροκελαινίων, ἵνα πονοῖο μὴν παύσειε
 Ἀχιλλῆα δῖον, ἀλαλχοὶ δὲ λοίγον Τρῶεσσι.
 Απορεύσεν Πηλεΐδης δ', ἐπὶ τ' ὅσον ἐρωή δουρὸς,
 (s) Ἐχὼν οἶματ' μελανὸς αἰέτου, τοῦ θρηγῆτης,
 Ὅς δ' ἄμα πέτεσθων καρτίστος τε καὶ ὠκίστος.
 Εἰκὼς τῷ ἡΐξεν· χαλκὸς δὲ ἐπὶ στήθεσσι
 Κοναΐζειν σμερδαλέον· λιασθεῖς δὲ ὑπαίθα τοιο
 Φεύγ', ὃ δ' ἔπετο μεγάλῳ οὐρμαγδῷ, βῶν ὀπίσθε.
 Ὅσσου δ' ποδάρκης δῖος Ἀχιλλεύς ὀρμησεῖε
 Ἐναντιέον στήναι, καὶ γνωμέναι, εἰ ἅπαντες μὴν

Φοβέουσι θάνατοι, τει εχουσι ευρυν ουρανου,
 Μεγα κυμα διίπτερος ποταμοιο τοσσακι μιν
 Καθυπερθεν πλαζ' ωμους· ὁ δ' ἐπηδα ὑψοσε ποσσιν,
 Ανιαζων θυμῳ· ποταμος δ' ὑπο εδαμνα γουνατ'
 Λαξρος, ξειν ὑπαίθα, ὑπερπετε δ' κονιην ποδοῖιν.

Terrible round Achilles stood the swollen water, while the wave, falling upon his shield, pushed him along, nor could he steady himself on his feet. He seized with his hands a blooming large elm; it, however, falling from its roots, threw down the whole bank, and checked the beautiful stream with its thick branches, and made a bridge over the river, falling entirely in. Then having leaped up from the gulf, he hastened to flee with rapid feet towards the plain, filled with terror. Not yet, however, did the mighty god desist, but rose to rush after him, blackening over the surface, that he might cause the noble Achilles to cease from warlike toil, and avert destruction from the Trojans. But Pelides leaped back as far as a spear-cast, having the force of a dark eagle, the hunter-bird, which is at once the strongest and fleetest of the winged race. Like to this he rushed, and the brass rung dreadfully upon his breast; but bending obliquely, he fled from it, while it, flowing behind, followed with a mighty noise. As often as the swift-footed noble Achilles attempted to stand against it, and to know whether all the immortals who possess the wide heaven put him to flight, so often did a vast billow of the river flowing from Jove wash his shoulders from above: whilst he leaped high with his feet, sorrowful in his mind, and the rapid stream subdued his knees under him, and forced away the sand from beneath his feet.

4.

Κυλλεποδίου, εμον τεκος, ορσεο, αντα γαρ σεθεν
 Ηίσκομεν δινηεντα Ξανθον ειναι μαχη·
 Αλλ' ταχιστα επαμυνε, πολλην δε φλογα πιφραυσκεο.
 Εγω αυταξ Ζεφυροιο και Νοτοιο αργεσταο,
 Εισομαι ορσουσα χαλεπην θυελλαν εξ ὁλοθεν,
 Ἡ κεφαλας και τευχεα Τρωων κεν απο κραι,
 Φορβουσα κακον φλεγμα· συ δε παρ' οχθας Ξανθοιο
 Και' δενδρεα, εν δ' ισι πυρι αυτον· μηδε παμπαν σε
 Αποτρεπετω μελιχχοις επεσσειν, και αρειη·
 Μηδε τεον μενος πριν αποπανυ· αλλ' ἔποταν δη

Εγὼν ἰαχούσα φέγγον', τότε πυρ ἀκαμάτων σchein.
 *Ὡς ἐφάθ'· πυρ δὲ θεσπιδάες τιτυσκέτο 'Ηφαιστος.
 Πρῶτα μὲν πυρ δαίετο ἐν πεδίῳ, νεκροὺς δὲ καὶ
 Πολλοὺς, οἳ ῥα ἔσαν ἄλγισ κατ' αὐτὸν, οὓς Ἀχιλλεύς κταν'.
 Πεδίον παν δ' ἐξηρανθή, ἰδὼρ δ' ἀγλαὸν σκέτο.
 'Ὡς δ' ὅτ' ἀλῶν νῆοαρθέ' Βορέης οὐρανὸς
 Ξηραίνῃ αἰψ' ἀν, ἔστις δὲ εἰρείῃ μιν χαίρει.
 *Ὡς παν πεδίον ἐξηρανθή, καδὲ νεκροὺς ἀρα
 Κῆεν, ὃ δὲ παμφανώσαν φλογα φρεψέ ἐς ποταμὸν.
 Πτελεαὶ τε, καὶ ἰταί, ἡδὲ μυρῖκαι, καίοντο,
 Λῶτος δὲ τ' καίετο, ἡδὲ ἔρυον, ἡδὲ κυπείρον,
 Τα πεφυκεὶ ἄλγισ περὶ καλά ῥέεθρα ποταμῶιο.
 Εγγέλυσ τε, καὶ ἰχθύες τείροντ', οἳ κατὰ δινὰς,
 Οἱ ἐνθα καὶ ἐνθα κυεῖστων κατὰ ῥέεθρα καλά
 (εἰ) Τείρομενοι πνύγῃ 'Ηφαιστοῖο πολυμήτιος.

Arise, Vulcan, my son ; for against thee do we deem ed-
 dying Xanthus to be a fit opponent in fight : but assist with
 all haste, and show forth abundant flame. In the mean while
 I will go to excite a severe storm of the west wind and rapid
 south from the sea, which, bringing a destructive conflagra-
 tion, may consume the heads and armour of the Trojans.
 Burn thou, however, the trees along the banks of Xanthus,
 and send thy fire against himself ; nor let him at all turn thee
 away with kind words, or threatening : neither do thou pre-
 viously restrain thy violence ; but when I, shouting, shall
 give the signal, then check thy unwearied fire. Thus she
 spoke ; and Vulcan darted forth his fierce-burning fire. First
 of all he lighted a fire in the plain, and burned up the nume-
 rous dead, whom Achilles slew, which were in it in vast num-
 bers, and the whole plain was dried up, and the limpid water
 restrained. As when an autumnal north wind immediately
 dries a newly-wet garden, while he rejoices, whosoever culti-
 vates it ; so was the whole plain dried up, and he consumed
 the dead : whereupon he turned his shining flame against the
 river. The elms were burned up, and willows, and tamarisks ;
 the lotus was consumed, and rushes and reeds, which grew in
 great abundance around the beautiful streams of the river.
 The eels and the fishes, which through the whirlpools, which
 through the fair streams dived here and there, were fatigued,
 wearied out by the breath of the various-artificer Vulcan.

HEXAMETERS AND PENTAMETERS.

1.

Τα δροσισεντα τα ῥοδα, και εκεινη ἡ καταπυκνος
 Ἐρπυλλος ταις Ἑλικωνιασι κειται,
 Ται δε δαφναι μελαμυλλοι τιν, Παιαν Πυθιε'
 Επει πετρα Δελφισ αḡλαἰσε τουτο τοι.
 Ουτος δ' ὁ μαλος κερας τραγος αιμαξει βωμο
 Τρωγων εσχατον ακρεμονα Τερμινθου.

Those dewy roses, and that thick wild-thyme, are sacred to the Muses of Helicōn: but the dark-leaved laurels, to thee, O Pythian Apollo; for the Delphian rock adorns thee with these. That white horned he-goat, which crops the lowest twig of the turpentine tree, shall stain the altar with his blood.

2.

Α Θυρσι δειλαις τυ' τι πλεον τοι, ει καταταξεις
 Διγληνους ωπος δακρυσι οδυρομενος;
 Ἄ χιμαρος οἰχεται, το τεκος καλον, ες Ἀδαν-οιχετ'.
 Λυκος γαρ τραχυς αμφεπιαξε χαλαις.
 Κλαγγενυτι δε αι κυνες' τι πλεον τοι, ἀνικα τηνας
 Οἰχομενας ουδε λειπεται οστεων τετρα;

Ah wretched thou, O Thyrsis! what will it avail thee, if mourning thou waste away both thy eyes with tears? The young she-goat, beautiful offspring, is gone to the shades; for a fierce wolf seized her with his fangs. The dogs are barking; but what will it avail thee, since there is not even left thee the ashes of her bones?

3.

Ποτ' εν αλωη ιξαλος ευπωγων πασις αιγος
 Ἐδαψε παντας τους ἀπαλους κλαδους οινης.
 Τοσον επος απυε τῳ εκ γαιης' κειρε, κακιστε,
 Ἡμετερον το καρποφορον κλημα γναθμοις.
 Γαρ ῥιζα ουσα εμπεδες γλυκυ νεκταρ παλιν ανησει,
 Ὅσον σοι, τραγε, θυομενω επισπεισαι.

Once in a vineyard, the wanton, well-bearded husband of the she-goat, devoured all the tender branches of the vine.

This cry issued forth unto him from the earth: "Gnaw, O vilest animal, our fruitful branch; for the root remaining vigorous, shall again yield sweet nectar, sufficient, O goat, for a libation at thy sacrifice.

4.

Με πενταετηρον παιδα, εχοντα ακηδεα θυμον
 Ηρπασε νηλεσις Αιδης, Καλλιμαχον.
 Αλλα μη κλαισις με μετεσχον γαρ και βιωτοις
 Παυρου, και των βιωτοις κακων παυρων.

Cruel death carried off me Callimachus, when a boy five years old, possessing a mind as yet undisturbed by cares. Do not weep for me; for I participated in little of life, and in few of the evils of existence.

IAMBIC DIMETER CATALECTIC VERSE.

1

Τα Θηβης συ λεγεις μεν
 Δ' αυ ο βρυγων αυτις,
 Αλωσεις δ' εμας εγω.
 Με ωλεσεν ουχ' ιππος,
 Ου πεζος, νηες ουτε.
 Αλλος δε καινος στρατος
 Με απ' ομματω βαλων.

Thou indeed dost tell of the wars of Thebes, and he, on the other hand, of the loud shouts of the Phrygians; I, however, of my own captivity. No horse, nor foot soldiery, nor fleet destroy me; but another new host, wounding me from the eyes of the fair.

2.

Πινει η μελαινα γη,
 Αυτην δε πινει δενδρε'
 Αυρας δ' θαλασσα πινει,
 Θαλασσαν δ' ο ηλιος,
 Σεληνη δ' τον ηλιον.
 Τι, εταιροι, μαχεσθ' μοι;
 Πινειν θελονται κ' αυτω;

The black earth drinks, and the trees drink it; the sea also drinks the breezes, and the sun the sea; and the moon the sun. Why do you contend with me, O companions! when I myself have also a mind to drink?

3.¹

Ω γυναῖκες, δοτ', δοτε μοι,
 Ἀμυστι πεινὴν βρομίου.
 Ἡδὴ γὰρ ὑπο καύματος
 Ἀναστένωζω προποθείς.
 Δ' ἐκείνων δοτε ἀνθεων.
 Δ' οἴους πυκαζω στεφανούς
 Ἵπικαίει μου τὰ μετώπα.
 Των δὲ ἐρωτων τὸ καύμα,
 Τινι σκεπασσω, κραδίη;

Give me, give, O women! to drink copiously of Bacchus; for now exhausted by sultry heat, I pant: and give me of those flowers, for my forehead scorches the garlands which I wear: but, O heart! with what shall I screen thee from the ardour of love?

4.

Ὀναρ τροχαζεῖν εδοκουν
 Ἐπ' ὤμων φερῶν πτερυγας.
 Ὅ δ' ἔρως μολυβδον ἔχων
 Πέρι τὰς ποδίσκοις καλοῖς
 Ἐδίωκε, καὶ κιχάνειν.
 Τὶ γ' ὄναρ τοδ' θέλει εἶναι;
 Δ' ἐγώ γε πολλοῖς δοκῶ
 Με πλάκωντα ἐν ἐρωσι,
 Ἐν ἀλλοῖς διολίσθαιεν,
 Συνδεσθῆναι ἐνὶ τῷδε.

I seemed in a dream to run with speed, bearing wings upon my shoulders; but Love, having lead round his beautiful little feet, yet pursued and overtook me. What does this vision mean? I think indeed, that I, being involved in many loves, shall escape from the rest, to be en fettered by this one alone.

¹ In this and the following ode, the first foot of the measure is an anapaest.

IAMBIC TRIMETER ACATALECTIC VERSE.

1.

ἐγώ

Ω παῖ Λαέρτιος, αἶψά μιν θεόδεχα σε
 Θηρώμενον ἀσπασαί τιν' πείραν ἐχέων.
 Καὶ νῦν ὄρω σε ἐπὶ σκηναῖς ναυτικαῖς
 Αἴαντος, ἐνθα ἔχει ἐσχατὴν τάξιν,
 Κυνηγετούμεντα παλαιὰ καὶ μέτρον μόνον
¹ Τα νεοχαράχθ' ἰχθυή κείνου, ὅπως ἴδης,
 Εἴτ' ἐνδόν, εἴτ' οὐκ ἐνδόν. Εὐ δὲ ἐκφέρει σ'
 Ὡς τις εὖρενος βασις Λακωνικῆς κύνες.
 Ἀνὴρ γὰρ τυγχάνει ἀεὶ ἐνδόν, κατὰ
 Καὶ ξιφοκτανούς χεῖρας ἰδῶσι σταζών.
 Καὶ παπταίνειν σ' εἰδῶ τῆσδε πύλης εὐδεν
 Ἐργον εἶ' ἔστιν, ὃ' ἐνεπείν, χάριν ὅτου
 Εὐδὸν τῆνδ' σπουδὴν, ὡς μάλ' ἔαρ' εἰδυίας.

On every occasion, O son of Laertes, have I beheld thee watching to seize some opportunity against thy foes, and now do I perceive thee at the naval tents of Ajax, where he occupies the last station, ranging for a long time back, and exploring with thine eye the fresh impressions of his steps, in order that thou mayest see whether he be within or absent. In good season, doth as it were some sagacious movement of a Spartan hound lead thee forth to the object of thy search, for the warmer chances at present to be within, dripping with sweat as to his head and murderous hands. It is needless for thee any longer to be looking within this entrance; but declare why thou dost undertake this toilsome task, that thou mayest learn from her who knows all things.

2.

Ω τοῦ ποτε ἐν Τροίᾳ στρατηγήσαντος
² Παῖ Ἀγαμέμνωνος, νῦν ἐξέσσι σοὶ εἶναι
 Παρόντι λυσσεῖν, ὣν αἶψ' ἡσὺ πρόθυμος.
 Τόδ' ἔαρ' το παλαιὸν Ἀργεὺς οὐ ποδείς,

¹ A Dactyl in the third place.

² An Anapaest in the first place.

- Ἀλλ' οὐκ ἐστὶν οἰστροπλήτης κορὴς Ἰναχου·
 Αὐτὴ δ', Ορεστιά, τοῦ θεοῦ Λυκακτονου·
 3 Λυκαῖος ἀγοραῖ· ἴδε δ' οὐδ' ἀριστεραῖς,
 Ὁ κλεινὸς ναὸς Ἑρας· οἱ δ' ἱκανόμεν,
 Φασκεῖν ἶδαν τὰς πολυχρύσευς Μυκῆνας,
 4 Ἴδε τε πολυφθόρον δῶμα Πελοπιδῶν,
 Ὅθεν ἐκ φονῶν πατὴρ ἐγὼ ποτὲ σε
 Πνεγκα, καῖεσσωσα, καῖεθρε· λαμψὴν
 Ἐς τοσούτ' ἤξειε, τιμῶν πατρί φανού.
 Νῦν οὖν, Ορεστιά, καὶ σύ ξένων φίλτατα.
 5 Πυλαδῆ, βουλευτέον ἐν ταχείᾳ τῇ χερὶ ὄραν
 Ὡς ἤδη λαμπρὸν σέλας ἡλίου ἡμῖν
 Σαφὴ κίνει εἰς φθεγμάτων ὀρνιδῶν,
 Ευφρονῆ· τ' μελαινα ἀστέρων ἐκλῆλοιπεν.
 Πρὶν οὖν ἐξυδοιπόρειν αἰθέρων τιν' στέγης,
 Λογούσιν ξυναπτεσθὲν ὥς ἐμὲν ἐνταυθ',
 Ἴν' οὐκ ἐπ' αἰεὶς ὄνειν, ἀλλ' ἀκμή ἐργῶν.

O son of the Agamemnon who once led our forces at Troy, it is now permitted thee to behold in person those things which thou wast always desirous to view: for this is the ancient Argos, after which thou longest, the grove of the gadfly-smitten daughter of Inachus, and this, Orestes, the Lycæan forum of the wolf-slaying god; while that edifice on the left hand is the celebrated temple of Juno. But as regards the place to which we have come, say that thou beholdest the rich Mycenæ, and the blood-stained abode of the descendants of Pelops, whence in former days, after thy father's murder, having received thee from her who was of the same blood with thee, and thine own sister, I bore away, and saved, and nurtured thee, for an avenger of the murder of thy father. Now then, Orestes, and thou, Pylades, dearest of strangers, quickly must you deliberate what plan you should pursue, since already the bright beam of the sun calls forth in clear strains for us the matin songs of the birds, and the gloomy night arrayed in stars hath departed. Before then any one of the inhabitants come forth from beneath his roof, arrange together your plans, since we are here, where there is no time for delay, but instant action is demanded.

³ An Anapæst in the first place.

⁴ A Tribach in the fourth place.

⁵ An Anapæst in the first place.

3.

- Οὐ φθόνῳ γ' οὖν τούτοις μὲν τι γὰρ δεῖ με ;
 Ἄ δ' ἡμαρτήκε εἰς ἐμ', τιμωρησόμεαι
¹ Ἐν τῇδ' ἡμέρᾳ Ἴππολυτον τα πολλὰ δε
 Περκοφασ' παλαι, οὐ δεῖ με πολλοῦ πόνου.
 Νιν γὰρ ποτ' ἐλθόντα ἐκ δομῶν Πιτθέως,
 Ἰς οἶον καὶ τέλῃ σέμναι μυστηρίων,
 Ἰὴν Πανδίωνος, εὐγενὲς δαμαρ πατρός
 Φαῖδρα ἰδούσα, κατέσχετο καρδίαν
 Δεινῷ ἔρωτι, τοῖς βουλευμασί μοις.
 Καὶ πρὶν εἰλθεῖν μὲν τῇδε Τροίζηνιαν γῆν
 Παρ' αὐτὴν πέτρᾳ Παλλαδὸς, κατοφίον
² Τῇδε γῆς, ἐγκαθείστατο ναὸν Κικριδὸς
³ Ἐκδήμον ἔρωτ' ἔρωτ' ἐπὶ δ' Ἴππολυτῷ
 Τολοπὸν θέαν ἰδρύσθαι ἡμνησοῦσιν.
⁴ Ἐπεὶ δὲ Θῆσεν λειπεί Κεκροπῖαν χθόνα,
 Φεύγων μῖασμα αἵματος Παλλαντιδῶν,
 Καὶ σὺν δαμαρτί ναυστολεῖ τῇδε χθόνα,
⁵ Αἰνέσας ἐνιαυτίαν ἐκδήμον φυγῇ
 Στενοῦσα δὲ ἐνταυθα, κάκπεπλεγμένη
 Ἐρώτος κέντροις, ἀπολλυταὶ ἡ σάλαι·
 Σιγῇ· οὐτις δ' οἰκῶν ζυνοῖδε νόσον.
 Ἀλλ' οὐτὶ χρεὶ τὸνδ' ἔρωτα ταυτὴ πέσειν·
 Πράγμα δὲ Θῆσει δεῖξω, κάκφανεῖσθαι.
⁶ Καὶ τὸν μὲν πεφυκότα πολέμιον ἡμῖν
 Πατὴρ ἀραιὸν κτενεῖ, ὅς ὁ ποντίος
 Ἀναξ Ποσειδῶν Θῆσει γέρας ὠπασέν,
 Εὐξασθαι ἐς τρεῖς θεῶ μῆδεν ματαιῶν.

I feel no envy, however, on account of these things—why should I? But I will punish Hippolytus this day, for the offences which he has committed against me. As I long ago brought the most of these my plans to maturity, there is no need now of much remaining labour. For Phædra formerly, the illustrious wife of his father, having seen him when he came from the abode of Pitheus to behold and celebrate

¹ A Dactyl in the first place.

² A Dactyl in the third place.

³ An Anapaest in the fifth place.

⁴ A Dactyl in the third place.

⁵ An Anapaest in the first place.

⁶ A Dactyl in the third place.

the sacred mysteries, was seized in heart with violent love, in accordance with my decrees. And ere she came to this Troezenian land, cherishing a passion for an absent one, she founded near the very rock of Minerva, a temple of Venus, obvious to the view of this land; and for the time to come they shall record in song that the temple of the goddess was founded on account of Hippolytus. But when Theseus leaves the Cecropian land, flying from the pollution occasioned by the blood of the Pallantides, and with his wife, sails to this country, submitting for the space of a year to a voluntary exile in a foreign land, here then, deeply groaning and wounded with the stings of love, the wretched woman pines away in silence, nor does any of her attendants know the cause. This love, however, shall not thus be in vain. I will disclose the affair to Theseus, and it shall openly display itself. The father shall destroy the son become hostile to me, by the imprecations which Neptune, monarch of the main, bestowed as a gift upon Theseus, that he should not thrice fruitlessly ask a favour of the god.

DOCTRINE

OF

THE MIDDLE VOICE.

—◆—

Τὰ καλούμενα μεσοτήτος ῥήματα συνιμπῶσιν ἀνέξζατο ενεργητικῆς καὶ παθητικῆς
 διαθεσεως. Apollon. lib. iii. c. 7.

—◆—

1.

THE Middle Voice in Greek is so called, because it has a *middle* signification between the Active and Passive Voices, implying neither action nor passion simply, but an union in some degree of both.

2.

Middle Verbs may be divided into *Five Classes*.

3.

In middle verbs of the **FIRST CLASS**, the action of the verb is reflected immediately back upon the agent, and hence verbs of this class are exactly equivalent to the *active* voice joined with the *accusative* of the reflexive pronoun; e. g. λουω, "I wash another," λουομαι, (i. q. λουω εμαυτον) "I wash myself."

4.

In middle verbs of the **SECOND CLASS**, the agent is the remote object of the action of the verb, with reference to whom it takes place; so that middle verbs of this class are equivalent to the *active* voice, with the *dative* of the reflexive pronoun, εμαυτω, σεαυτω, έαυτω: e. g. αἰζειν, "to take up any thing for another, in order to transfer it to another;"

αἰρεσθαι, "to take up in order to keep it one's self—to transfer to one's self;" ἀφαιρεῖν, "to take any thing from another," without any reference to one's own advantage; ἀφαιρῆσθαι, "to take any thing from another, for one's self, in order to retain or use it."

5.¹

Middle verbs of the THIRD CLASS, express an action which took place at the command of the agent, or with regard to it; which is expressed in English by, "*to cause*." In other words, this class may be said to signify, "*to cause any thing to be done*:" e. g. γράφω, "I write;" γράφομαι, "I cause to be written, I cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried; or simply, "I accuse."

6.

The FOURTH CLASS of middle verbs, includes those which denote a *reciprocal* or *mutual* action: e. g. σπενδεσθαι, "to make libations along with another, to make mutual libations, i. e. to make a league;" διαλυεσθαι, "to dissolve along with another, i. e. to dissolve by mutual agreement."—To this class belong verbs signifying to contract, quarrel, contend, be reconciled, &c.

7.

The FIFTH CLASS, comprehends middle verbs of the *first class*, when followed by an accusative or some other case; in other words, it embraces all those middle verbs which denote an action reflected back on the agent himself, and are at the same time followed by an accusative or other case, which that action *farther* regards; e. g.

εἶπερ ἂν αὐτὸν
 Σευονται ταχέες τε κύνες, κ. τ. λ.

Iliad. Γ. 25.

Although fleet dogs stir themselves in pursuit of him.

¹ This class of middle verbs is in fact only a branch of the second. Thus γράφεσθαι, "to accuse," implies for one's self, i. e. to gratify one's love of justice, or one's desire of reparation for injuries received; ποιῆσθαι, "to cause to be done (for one's self);" διδασκεσθαι, "to cause to be instructed, (for one's self, as a father his son, to gratify his parental feelings)."

ACTIVE VOICE.

MIDDLE VOICE.

Απαλλάττω, Απεχω,	I send away another. I withhold or restrain another.	Απαλλάττομαι, Απεχομαι,	I send myself away, I depart. I withhold or restrain myself, I am free from, I abstain from.
Απογραφοω, Αποκρίνω,	I register or enrol another. I separate another from.	Απογραφομαι, Αποκρίνομαι,	I register or enroll myself. I separate myself from; I answer, I reply after deliberating.
Απολλύμι, Γενω,	I destroy, ruin another. I cause another to taste.	Απολλύμαι, Γενομαι,	I destroy, ruin myself; I perish. I cause myself to taste, I taste.
Εγγιναω,	I give something to another as a pledge.	Εγγιναομαι,	I give myself to another as a pledge, I pledge myself, I engage.
Εγείρω, Επείρω,	I raise up another. I urge or drive on another.	Εγείρομαι, Επείρομαι,	I raise up myself, I arise, I awake. I urge or drive on myself, I hasten.
Ίζω, Ίστημι,	I cause another to sit. I place another.	Ίζομαι, Ίσταμαι,	I cause myself to sit, I sit. I place myself, I stand.
Καθίζω,	I cause another to sit down.	Καθίζομαι,	I cause myself to sit down, I sit down.
Κατασκευάζω, Κοιτω, Μναω,	I furnish or equip another. I cut another. (See Αναμναω.)	Κατασκευάζομαι, Κοιτομαι,	I furnish or equip myself. I cut myself, I mourn.
Οξέω,	I stretch or extend another towards an object.	Οξέομαι, ²	I stretch myself towards an object, I desire, I aim at it.

² *Porrectis manibus appeto.*

ACTIVE VOICE.		MIDDLE VOICE.	
Παταταττω,	I place another in battle array, by the side of the enemy.	Παταταττομαι,	I place myself in battle array by the side of the enemy.
Παω,	I cause another to cease.	Παωμαι,	I cause myself to cease, I cease.
Πειδω,	I persuade another.	Πειδωμαι,	I persuade myself, I acquiesce, I submit to advice, I obey.
Περατω,	I convey another over.	Περατωμαι,	I convey myself over, I cross.
Πλαναω,	I cause another to wander.	Πλαναομαι,	I cause myself to wander, I wander.
Περεω,	I cause another to go.	Περεωμαι,	I cause myself to go, I go.
Στεφανω,	I crown another.	Στεφανομαι,	I crown myself.
Σφαλλω,	I deceive, supplant, cause another to stumble.	Σφαλλομαι,	I deceive, supplant, cause myself to stumble; I stumble, I fall.
Τιμωρεω,	I avenge another.	Τιμωρομαι,	I avenge myself, I chastise.
Φαινω,	I show another.	Φαινομαι,	I show myself, I appear.
Φοβεω,	I terrify another.	Φοβεομαι,	I terrify myself, I fear.
Φυλασσω,	I guard another.	Φυλασσομαι,	I guard myself against a thing, I am on my guard, I beware.
Ψευδω,	I deceive another.	Ψευδομαι,	I deceive myself, I utter a falsehood.

9.

EXAMPLES OF THE SECOND CLASS OF MIDDLE VERBS.¹

ACTIVE VOICE.

Ἀγω γυναῖκα,

I lead, conduct, or escort a female for another.

Ἀγῶ,

I take up for another.

MIDDLE VOICE.

Ἀγῶμαι γυναῖκα,

I lead, conduct, or escort a female for myself; I lead her to my abode, I take a wife.²

Ἀγῶμαι,

I take up for myself.

¹ This class being by far the most extensive, it has been deemed advisable to select only a few of the most striking instances, and leave the student to the exercise of his own ingenuity in discovering the rest. He will bear in mind, that the phrase, *for one's self*, which forms the distinctive feature of this class, is susceptible of a very wide interpretation, and denotes, as the case may require, for one's own benefit, to gratify one's own feelings, to further one's own designs, &c.

² *Uxorē (domum) duco*. In Herodotus, the phrase, *αγεται τῷ πατρὶ γυναῖκα*, occurs. The historian is speaking of Cræsus, who procures a wife for his son, in order to make him a domestic man, and by detaching him from wars, frustrate, if possible, the oracle which predicted unto him a violent death. The verb *αγεται* in this passage, implies that Cræsus obtains a wife for his son, *in order to quiet his own parental feelings* of alarm, lest his son should perish by a violent death. But how do we know this to be the meaning of the verb?—undoubtedly from the term *πατρί*, which is essential to the sense; *αγεται γυναῖκα* alone would mean that Cræsus obtained a wife *for himself*, not for his son.

ACTIVE VOICE.

MIDDLE VOICE.

Αἷχω,	I begin for another, i. e. I begin, or lead the way, while another follows after me; I am a leader, I command, I rule.	Αἷχμαι,	I begin for myself, i. e. simply, I begin, no one following after.
Θυω,	I sacrifice for another, i. e. I sacrifice for, or in honour of some deity; or simply, I sacrifice I make offerings.	Θυμαι,	I sacrifice for myself, i. e. in order to ascertain whether good or evil is to befall me; hence simply, I inspect the entrails of the victim.
Κλῆροω,	I draw lots for another.	Κλῆροομαι,	I draw lots for myself; or simply, I draw lots.
Κταω,	I acquire for another.	Κταομαι,	I acquire for myself.
Πωδεω,	I do or make for another.	Πωδεομαι,	I do or make for myself.
Προβιζω,	I afford to or procure for another.	Προβιζομαι,	I afford to or procure for myself.
Προσποιεω,	I acquire in addition for another.	Προσποιεομαι,	I acquire in addition for myself, I arrogate, I affect, I pretend.

EXAMPLES OF THE THIRD CLASS OF MIDDLE VERBS.

ACTIVE VOICE.

Γαμέω,

I marry, (is said of the husband, *uxorem duco*.)

Γράφω,

I write.

Δανείζω,
Διχαλίζω,I lend to another.
I dispense justice to another.Μισθόω,
Ψηφίζω,I let out to another.
I collect the votes of others.

Χρῶμαι,

I give to another to make use of.

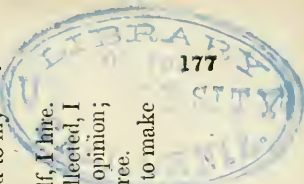
MIDDLE VOICE.

I suffer, permit, cause myself to be taken in marriage, (is said of the female, *nubo*.)

I cause the magistrate with whom the complaint is lodged, to take down the name as of an accused person; or simply, I accuse.

I cause to be lent to myself, I borrow.
I cause justice to be dispensed to myself, I go to law, I litigate.I cause to be let out to myself, I hire.
I cause my own vote to be collected, I give my vote, I express my opinion; I decide, determine, or decree.

I cause to be given to myself to make use of; or simply, I use.



11.

EXAMPLES OF THE FOURTH CLASS OF
MIDDLE VERBS.

Αγωνιζέσθαι,	To contend together.
Ακροβόλιζεσθαι,	To skirmish together.
Ἀμιλλασθαι,	To contend together.
Βουλευέσθαι,	To deliberate together with another or with one's own self.
Διακοντιζεσθαι,	To throw darts at one another.
Διαλγέσθαι,	To converse together.
Διαλλαττεσθαι,	To become reconciled with one an- other.
Διαλυέσθαι,	To dissolve a contest between one an- other, to become reconciled toge- ther.
Διαξιφιζεσθαι,	To combat together with the sword.
Διαπληκτιζεσθαι,	To smite one another.
¹ Διατεινέσθαι,	To stretch across together, to contend together.
Διατοξεύεσθαι,	To contend together in using the bow.
Ενθυμείσθαι,	To reflect together with one's self, to ponder in one's own mind.
Επιδιατιθέσθαι,	To deposit with another.
Καταλυέσθαι	To dissolve a contest between one an- other, to become reconciled toge- ther.
Κοινολογείσθαι,	To commune together.
² Κρίνεσθαι,	To contend together.
Λογιζεσθαι,	To reflect together with one's self, to deliberate in one's own mind.

¹ This verb is more frequently found with the signification of the first class, as *διατεινέσθαι*, to exert one's self, to urge.

² The various meanings of this verb, and the connexion subsisting between them, are worthy of the student's notice. Thus, *κρίνω*, I separate, I separate the various particulars of a case, I consider them separately, I pass an opinion upon them, I judge, I condemn: *κρινομαι*, I separate myself, I separate myself in battle from others, (for example), I distinguish myself in battle, i. e. I fight strenuously, &c. *Vid.* *αποκρίνω*, in the examples of the first class of middle verbs.

Λοιδορεῖσθαι,	To revile one another.
Μαρνεσθαι,	To contend together.
Μαχεσθαι,	" " "
³ Παιεῖσθαι (εἰρηνῆν),	To make (peace) together.
Σπεινδεσθαι,	To make libations together, to make a mutual treaty.
Σπονδοποιεῖσθαι,	" " "
Συντιθεσθαι,	To agree together.

12.

EXAMPLES OF THE FIFTH CLASS OF
MIDDLE VERBS.

Αναμνησθαι τι,	To recall any thing to one's own recollection.
Αποδυσθαι τι,	To strip any thing off one's self.
Απονιπτεσθαι χεῖρας,	To wash one's own hands.
Ενδυσθαι τι,	To put any thing on one's self.
Κεῖρεσθαι κομην,	To cut one's own hair.
Κοπτεσθαι τινα,	To mourn for a person.
Λουεσθαι σωμα,	To wash one's own body.
Λυεσθαι ζωνην,	To loosen one's own girdle
Βινασθαι τι,	(See αναμνησθαι.)
Νιπτεσθαι χεῖρας,	(See απονιπτεσθαι.)
Ορεγεσθαι τι,	To desire any thing.
Περαιουσθαι ποταμον,	To ferry one's self across a river, to cross a river.
Στεφανουσθαι κεφαλην,	To crown one's own head.
Στεφεσθαι κεφαλην,	" " "
Φοβεισθαι τι,	To fear any thing.
Φυλαττεσθαι τι,	To guard one's self against any thing, to be on one's guard against any thing.

³ This verb is very rarely found with the signification of this class of middle verbs, but almost always with that of the second.

REMARKS

ON THE

TENSES OF THE MIDDLE VOICE.

1.

THE proper signification of the Middle Voice is most apparent, as has been remarked, in the Aorists, especially the first. In the present and imperfect the distinction between the passive and middle voices is often indeterminate, as the form in both is exactly the same.

2.

The future middle has usually the sense of the active, also sometimes of the passive. The future passive, on the contrary, has seldom if ever the signification of the middle.

3.

In many verbs the aorist passive has also a middle signification; as κατακλινεσθαι, Mid. *to lay one's self down*; κατεκλιθην, *I laid myself down*: απαλλαττεσθαι, Mid. *to depart, (send one's self away)*: απηλλαγην, *I departed*. The same holds good in περαιω, φοβω, πειθω, κοιμω, ορρω, αποκρινω, ασχω, &c.

4.

In such verbs as those, where the aorist passive has a middle signification, the aorist middle is generally obsolete or rare. Sometimes, however, it has one of the significations of the verb appropriated to itself, and the passive aorist another. Thus, the aorist passive σταληναι, is attached with the medial signification to στελλεσθαι, *to journey*; whereas στείλασθαι, the proper aorist middle, belongs only to στελλεσθαι, *to clothe one's self, or send for*.

5.

The perfect middle is called by the grammarians of the present day, the second perfect active. They maintain that it never has the signification of the middle, but always that of the active voice; and that this signification is an intransi-

tive one. This doctrine does not appear to be well founded. That in some verbs we find the perfect middle supplying the place of the perfect active, is readily admitted ; as, *εκτονα, ακηκτα, εσποζα, λελειπα, περυγα, οιδα, πεπονθα, τετοκα, εστοργα*. In these verbs, however, the perfect active is obsolete on account of euphony, and therefore, it is conceived, no argument whatever can be deduced from the use of these middle perfects, which can have a bearing on the present question. In the case of other verbs, the peculiar meaning of the perfect middle may easily be recognized. The following examples will serve to illustrate this remark : to understand the mode in which the last meaning is obtained, the student must bear in mind merely the peculiar force of the perfect tense of the verb, in *all* the voices ; viz. its reference to an action already done, but *continued* in its relations and consequences to the present time, in other words, its reference to *continued action*.

EXAMPLES.

- Αγνυμι*, I break. Perf. middle, *εαγα*, I have caused myself to be broken, (by not offering, for example, sufficient resistance,) and I *continue* broken, i. e. *I am broken*.
- Ανοιγω*, I open. Perf. middle, *ανεωγα*, I have caused myself to be stood open, (speaking, for example, of a door which does not offer sufficient resistance in remaining shut,) and I *continue* open, i. e. *I stand open*.
- Εγχειρω*, I waken. Perf. middle, *εγρηγορα*, I have wakened myself and continue awake, i. e. *I am awake*.
- Ελπω*, I give hope. Perf. middle, *εολπα*, I have given myself hopes, and I continue in hopes, i. e. *I hope*.
- Ολλυμι*, I destroy. Perf. middle, *ολωλα*, I have destroyed, ruined myself, and I continue ruined, i. e. *I am undone*.
- Πειθω*, I persuade. Perf. middle, *πειποιθα*, I have persuaded myself and I continue persuaded, i. e. *I rely upon, trust, confide, (in*

another, for example, in whose arguments or assertions I have persuaded myself to acquiesce, or whose wishes or commands I have persuaded myself to obey.)

Πηγνυμι, I fix.

Perf. middle, πεπηγα, I have fixed myself and continue fixed, i. e. I *am fixed*.

Πρασσω, I do.

Perf. middle, πεπραγα, I have caused myself to do, I have acted in such a way as to do; πεπραγα καλως, I have caused myself to do well, I have acted in such a way as to do well, and I *continue* doing well, i. e. I *do well*, I *am fortunate*, or *prosperous*.

Φαινω, I show.

Perf. middle, πεφηνα, I have shown myself and *continue* shown, i. e. I *appear*.

Μενω, I remain.

Perf. middle, μεμονα, I have caused myself to remain, and I *continue* remaining, i. e. I *persevere*—(stronger in its meaning than the perfect active, μεμενηκα, which signifies simply, I *have remained*.)

The list might be still farther extended, but a sufficient number of examples have been cited, it is conceived, to show that the perfect middle, in numerous instances, has the true signification of its voice; and to make it fully apparent, how very unphilosophical it is, and how much at variance with the principles of the language, to maintain that the perfect middle is merely neuter in its signification, when that very neuter meaning can only be deduced from, and is in fact based upon the peculiar meaning of the middle voice.

6.

The perfect and pluperfect passive are sometimes used in a middle sense. This is the case when the corresponding middle tenses are either obsolete or used for those of the active voice. *Vid.* page 181.

STATEMENT OF SOME OPINIONS

RESPECTING THE

GREEK ACCENT.

(From the *Museum Criticum*, No. 5, pp. 65—69.)

THE question respecting the pronunciation of the Greek language has divided itself into two distinct parts; one relating to the sound of the vowels, diphthongs, and consonants; the other referring to the manner which should be adopted in the prolation of words with a proper regard to accent. In the controversy which arose on the former part of the subject, many scholars of the continent were engaged: among our own countrymen, Bishop Gardiner, Professor Cheke, and Sir T. Smith, took the most active part. The diversity of opinion which has been entertained on the expediency or inutility of attending to the information pointed out by the Greek accents, has produced many treatises. The works of Primatt, Gally, Foster, Horsley, and Mitford, are those of our own country, which contain the most detailed information on the subject.

It is probable, that on neither one nor the other of these questions will the learned world ever come to an entire agreement; accents will still be considered by many, "mute and unmeaning marks"—(Gibbon): nor will the most strenuous advocates for the use of them either understand clearly, or be able to explain to others satisfactorily, "that secret power of harmony and tone,"¹ which was so pleasing to the ear of a Greek. With respect to the pronunciation of the letters of the language, the various nations of Europe differ from each other,

¹ Milton.

and all differ in a greater or less degree from the right mode. In England, we are almost singular in the erroneous and vitiated pronunciation of some letters: "We Englishmen," says Milton, in his *Tractate on Education*, "being northerly do not open our mouth in the cold air wide enough to grace a southern tongue."—Scaliger was once complimented by an Irishman in Latin, but the sound of the words was so unlike any thing to which the ears of that scholar had been accustomed, that he supposed the stranger was addressing him in his native idiom; and in answer to his address, he replied—*Domine, non intelligo Irlandice*. If it could be possible to cite the best scholars in Europe before the *Hellani* at Athens, or the assembled senate of Rome, we suspect that few entire sentences of a pleading of *Isteus*, or a Verrine oration, would be so spoken by them, as to be comprehended by their audience.—These questions must, from the nature of them, continue to be involved in doubt and obscurity; and although some light may be thrown upon them from what we find in Dionysius of Halicarnassus, and grammarians and scholiasts, yet there will be many things, which, to use the words of Sanctius, *fugient nostras aures*.

The first opponent of the *propriety* of accents was Isaac Vossius; for it does not appear that Scaliger doubted whether these *virgulæ* were properly placed, as we find them; he observed only, that if the nice tonical pronunciation of the ancients could be expressed by a modern, it would be disagreeable to our ears—(Foster). But Vossius questioned their situation upon the words, and thinking them inconsistent with the short syllables, he removed them to those which were long.

It has been remarked, that in examining the question concerning the use of accents, we ought to attend to the testimonies which the ancients themselves afford, for they alone are competent to give proper evidence on the subject. Did they, then, consider them as opposed to quantity? The defenders of the accents answer in the negative; for quantity is the foundation on which the accentual system stands; it is the circumstance which the most general rules for the seat, or species of accent, regard—(Hors. 39). "The ancient Attics, says Eustathius, (*Od. II. p. 284*), made the final *α* of such words long; *wherefore* they acuted their penultima, and said *ἀγνοία*"—(Foster, 339).

The opponents of the accents say, that in the time of Aristophanes the grammarian, and his immediate successors,

they were placed according to quantity ; but that afterwards, the grammarians departed from that system, used them in a different manner, and assigned to them their actual position. Vossius contended, that until the time of Antoninus and Commodus, and indeed to the seventh century, accents and quantity agreed ; and that the marks were employed for instruction in metre. But the observations of Ælius Dionysius, Apollonius, Herodian, and other critics of the time of Hadrian, show that they read *their* copies of the ancient writers by the same visible notation of accent which was used by the grammarians of Alexandria ; and the scholiasts and commentators of subsequent ages to the times of Eustathius, Lascaris, Gaza, agree with those who preceded them. The chain of evidence on this part of the subject is unbroken.

Bishop Horsley endeavoured to show, that the accentual system, as handed down to us, was not phonetical merely, before the time of Aristophanes, but was a written notation used in Greece. The decision of this point does not appear very important. If it be asked why accents were not used in writing, as in pronunciation, before the time of the Alexandrian critics, a visible notation, it is answered, was not wanted : this was necessary at Alexandria, not at Athens ; it was of use to strangers and the children of strangers learning Greek, but not to those who were acquainted with it as a vernacular idiom. Mr. Blomfield has observed, that in the Venetian Scholia, when mention is made of the grammarians who succeeded Aristophanes, they are said to use the accentual marks ; but that nothing of the kind is stated, when the names of those who lived before him are referred to : and this, he adds, is a strong presumptive proof in favour of the common opinion, which ascribes the first introduction of them to that grammarian.

But accent (προσῳδία), it is said, had a reference to music only : it is defined, τόνος πρὸς ὃν ᾄδομεν.—This, it was replied, is only one part of the definition ; the other adds, καὶ τοὺς λόγους ποιοῦμεθα, which extends it to reading and speaking.² Dionysius also, when he mentions the constituent parts of perfect writing or speaking, uses the words, τύσεις φωνῆς, αἱ καλούμεναι, προσῳδαί, διάφοροι, “different tones of voice that are called accents.”—They were musical marks.—*Ans.* This is not true ; music had its own marks, namely, characters

² Foster, p. 6.

formed from alphabetical letters. (Hors. 37).—They were metrical marks.—*Ms.* Quantity had its own separate marks.

The literary researches which are now actively carried on at Naples, will inform the learned world whether the virgulæ are observable in the Herculean MSS. Villoson,³ on the authority of Winkelmann, quotes the word ΟΥΚΟΥΝ, from the treatise of Philodemus on Rhetoric, as having accents. They have been seen on no inscription of the cursive character, of old date; for that which was said to have been discovered on a wall at Herculaneum, is now considered by the best scholars on the continent as spurious. In the following words, which we give from Gruter, we find a rare instance of an accented inscription in uncial letters:—

ΑΙΔΗΜΩΝ

ΠΡΟΜΟΙΡΟΣ

ΝΩΣΑΣ.

Variorum Corrigenda, cccxlvii.

That the want of a visible notation of them might sometimes lead to a misapprehension of a passage in the ancient writers, is evident from the instances quoted by H. Stephanus, of the confusion of διαβαλῶν, διαβαλῶν, διαβαλῶν, in a passage of Plato—(Foster, 341). Origen, we are told, read the words ΟΥΑΙΣΟΙΝΩΡΑΖΙΝ as if they meant, “Woe to thee, land of Zin,” instead of “Woe to thee, Cherazin.” We may add, that Jerome confounded ἀγνός and ὄγνός, and understood by ΚΑΘΑΙΡΕΙ, *subvertit*, (καθαίρει), when the meaning of the passage requires καθαίρει, *mundavit*.—(Cf. Vossius, De A. G. L. 2. c. 8).

It was contended by those who asserted that accent affected the syllable over which it was placed, that the scholiast on Hephæstion quotes this line of Homer in the 12th Iliad, and adds, that the acute in ὄρν lengthens the first syllable.

Τεῶες δ' ἐξέγησαν, ἐπεὶ ἴδον αἰῶλον ὄρν—

and that Eustathius, on the line (Od. K. v. 60), Βῆν εἰς Αἰῶλου κλυτὰ δῶματα, says, there is a violation of the metre, of which the acute in Αἰῶλου is to be the δεξαπεία, the *restorative re-*

³ Proleg. p. 11.

medy. (Foster's Reply, 38).—*Ans.* The scholiast's explanation is wrong, upon this principle; that if accent had made any part of the doctrine of quantity, it is strange that Hephæstion, professing to treat on the latter, should not have mentioned the former in the course of his work—(Horsley, 137). With respect to Eustathius, it appears, says Foster, that he was far from being satisfied with his own explanation. The two words were probably pronounced $\epsilon\pi\phi\upsilon$, $\alpha\iota\sigma\lambda\omicron\upsilon$. The reader will find in Mr. Gaisford's Hephæstion, two passages, cited from Eustathius and Scaliger, respecting the first of these words—(pp. 181, 182).

In examining the work of Dr. Gally we may remark, that a great part of it is irrelevant to the discussion of the question between himself and Dr. Foster; for he observes towards the end of it, that his chief object was to show, "that the Greek language cannot be pronounced according to accent, i. e. according to that acute accent which we use, without spoiling the quantity." This would be readily conceded by every one who has attended to the first principles of the question; because, in our own language, quantity and accents usually go together; "the longest syllable in almost every word, being that on which the accent falls." (Hors. p. 4). Dr. Gally should have shown that they were not separated, nor separable in the Greek language.—If, as he asserted, elevation necessarily implied prolongation, some one of the syllables in $\lambda\epsilon\gamma\epsilon$, $\lambda\epsilon\gamma\epsilon\tau\epsilon$, $\lambda\epsilon\gamma\omicron\mu\epsilon\upsilon\alpha$, must be long; the acute must be placed on one of them; but which would be lengthened?—(Foster, 265).

The prejudice against the Greek accents (the defenders of them remark) seems to have arisen from supposing that, because in most modern languages, a long time is commonly connected with elevation of voice, they were necessarily connected in the languages of Greece and Rome. "You are deceived," says Melancthon, "if you say that acute and long, or grave and short, are the same. The generality of grammarians are apt to blunder wretchedly in this affair. All long syllables are not acuted: in *Virgilius*, *Vir* is long, but not acuted; nor are all acuted syllables long; in *Virgilius*, *gi* is acuted, though short."—(Foster, 120). The distinction between accent and quantity, in Greek, as well as their use in ordinary pronunciation and discourse, are pointed out by Dionysius in the following passage:—"When we are taught our letters, we first learn their names, then their forms and powers:—after this," he

adds, "we proceed to whole words, with their particular modes and qualities: I mean the length and shortness of them, and their *accents*.—(Foster, 160).

In answer to a question asked by Dr. G., whether an acute accent may be sounded in such a manner, as will not make the short syllable on which it is laid appear long?—Dr. F. replied, that he would elevate and shorten the penultimate of *xygíou* in the judgment of any ear that can distinguish a high from a low tone, in as easy and discernible a manner as he could shorten the grave penultima of *maximos*. He quoted Cheke's words, who said that many of his Greek scholars were capable of expressing the true sound of the letters, their quantity, their accent, with great ease. He had already referred to the words of Michaelis, who approved of the opinion of Gesner, "that the accents do not at all determine which syllable is to be pronounced longest; that the accent for instance of *ἀνθρῶπος* being placed on the first syllable, doth not oblige us to pronounce the word as a dactyl: thus, as the Greeks spoke somewhat more musically than we, they pronounced some syllables more distinctly than others; they raised their tone and dropped it; and the accents are evidences of this." The learned translator of Michaelis was informed by Professor Reiz, that he had frequently heard Eugenius, a Greek priest, afterwards Archbishop of Cherson, read Greek verse, and that he marked by his pronunciation both accent and quantity.—*Marsh's Mich.*, vol. 2, p. 901.

It is to be regretted that some of those eminent scholars who were well qualified to treat this subject with great accuracy and clearness, have only left us a few remarks upon it. Bentley uses the words, *Ratio hodie præpostera atque perversa Græcorum accentuum*.—(Epist. ad Millium, p. 82). He seems to have thought with Dawes, that the use of them now would be wrong, because it would be difficult to apply them without vitiating the quantity of the syllables. But whatever was his opinion in the passage we have cited, in a later work, as Foster remarks, written professedly on Metre and Rhythm, (*de Terent. metris*,) he considers the Greek accents as differing from the Latin, without hinting the least suspicion of their present visible system being vicious or corrupted.

Valckenaer allowed that they were to be used, as being necessary to "determine a diversity of signification in words," but was of opinion that no one verse of a poet, or sentence

of an orator, should be read according to them.—*Vid. Dawes. Misc. Crit. edit. Burgess. p. 369.*

D'Orville thought they were formerly used, *non quantitatis indicandæ causa, sed ad pronuntiationem et rythmum regendum. Crit. Vann. p. 323.*

The remarks of Gerard Vossius (c. 10, l. 2, de A. G.) show that he thought the Romans shortened and sharpened the penultimate of *calefacis, tepefacis*, saying *καλεφάκεις, τεπεφάκεις*, but that the moderns either pronounce *καλεφᾱκεις, τεπεφᾱκεις*, or *καλέφακεις, τεπέφερκεις*; similar errors, he says, pervade our pronunciation of Greek. *Hodie quisquis Poetæ alicujus versus recitat, aut accentus tantum rationem habet, aut solum quantitatis. Veteres, me judice, longe aliter, qui utriusque rationem habebant..*

Markland, in a letter to Dr. Taylor, thinks they were designed by those who left Greece to settle in a nation of a different tongue, and were desirous that their children or successors should continue in the knowledge or use of speaking the Greek language.

Those who have directed their attention to the subject of accent, cannot have forgotten the two remarks made by one of the most judicious and accurate scholars of modern times :—*Ου*, the negative particle, was pronounced, in the age of Aristotle, *ἔζυτονως*, but we never find it acuted in the middle of a sentence : again, the same particle *ου*, and the adverb *ὄ*, asperate and circumflexed, were confounded in pronunciation in Aristotle's time.—(*Tyrwhitt in Aristot. Poet. sec. 46*). As nothing can be collected from the treatises on accent which we have examined, we should be glad to see some solution of these difficulties.

If, after all that has been written, we might venture to offer an opinion, we should say that the pronunciation, according to the marks invented by Aristophanes, was attended to by the Alexandrians and their successors ; that a gradual abuse of the power of the acute was introduced, and at last prevailed to a great degree. Part of the evidence which we should bring to prove this, would be taken from many verses in Greek, in which we find the acute lengthening the syllable over which it is placed. That this tone, in the days of the scholiast on Hephæstion, and of Eustathius, was considered by some as affecting the metre, is evident from the passages we have referred to. We have no doubt, that if we were to attempt to use the accents, the same erroneous pronunciation would be adopted, which has been established among the Greeks for many centuries. If a modern Greek was to recite

the following verse of Archilochus, it would be impossible to discover the second and fourth iambic feet: πεπαρμένους δι' ὀστέων.
In alterutrum vitium incidebant omnes, qui, me audiente, accentuum vim in Græcæ linguæ pronuntiatione exprimere conati sunt; aut enim, voce sublata et sôno intentiore vocalem producebant; aut ictu vel impetu quodam vehementiore articulandi, consonantem secutam conduplicabant.—(Knight, Proleg. SS.)

The abuse of the accents in their poetical compositions, is one of long standing among the Greeks, and must have arisen from a wrong application of them in common discourse. Mr. Mitford remarks, "that we are no way positively assured whether the Greek restorers of Grecian learning in the West, expressed exactly the ancient quantities of syllables; but we know that in poetical composition they were justly attentive to them." We cannot agree with him in this observation, because instances of metrical inaccuracy may be found not only in the writings of C. Lascaris and Philelphus, but in the works of Greeks who preceded them more than a thousand years.

R. W.

APPENDIX.

REMARKS ON THE GREEK SYNTAX.

1. GENITIVE.

THE Greek language takes a much wider range in its use of the genitive case than the Latin. In Greek, words of *all kinds* may be followed by other words in the genitive, when the latter class limit and show *in what respect* the meaning of the former is to be taken.

In the case of *Verbs* : as Ἀθηναῖοι δὲ, ὡς ποδῶν εἶχον, ἐβόηθον, "the Athenians brought relief, as they had themselves *with respect to their feet*," i. e. "as fast as they could run;" καλῶς εἶναι μεθης, "to have one's self well *with respect to* intoxication," i. e. "to be pretty drunk;" ὡς ἑκάτερός τις συνοίας ἡ μνήμης εἶχον, "as each one had himself *with respect to* favour or remembrance," i. e. "as each one wished well to a party, or remembered the past;" εὖ ἔχειν τοῦ βίου, "to have come on well *with respect to* the means of subsistence," i. e. "to be in prosperous circumstances;" ἐπειγέσθαι ἀγῆος, "to urge one's self on *with respect to* the fight," i. e. "to be eager for the fight;" ἀνιέναι τῆς ἐφοδού, "to slacken *with respect to* one's approach," i. e. "to slacken in one's approach;" σφαλλέσθαι ἐλπίδος, "to be deceived *with respect to* hope," i. e. "to be deceived in one's hope;" κατεῖγα τῆς κεφαλῆς, "I am broken *with respect to* my head," i. e. "I have broken my head."

In the case of *Adjectives* : as συγγνωμῶν τῶν ἀνθρώπων ἁμαρτημάτων, "forgiving *with respect to* human errors;" ἀπαις ἐρσένος γόνου, "childless *with respect to* male offspring,"

τιμης ατιμος πασης εστω, "let him be unhonoured *with respect to* all honours," i. e. "let all respect be denied him;" εγγυς της πολεως, near *with respect to* the city," i. e. "near the city;" ζυνεπεισιν ες τουτο αναγκης, "they fell into this *with respect to* necessity," i. e. "they fell into such necessity;" ες τοσουτο μισους ηλδον, "they came to so much *with respect to* hatred," i. e. "they fell into so much hatred;" εν τουτω παρασκευης ησαν, "they were in this state *with respect to* preparation," i. e. "they were in this state of preparation;" γη πλησια κακων, "a land full *with respect to* evils," i. e. "full of evils;" αγμα κενον ηνιχου, "a chariot empty *with respect to* a driver," i. e. "without a driver;" μειζων πατρος, "greater *with respect to* his father," i. e. "greater than his father."

The principles to be deduced from all this, are easy and natural.

1. That all words which represent a situation or operation of the mind, which is directed to an object, but without affecting it, are followed by a genitive; such are, the verbs "to remember," "to forget," "to concern one's self about any thing," "to neglect," "to consider," "to reflect," "to understand," "to be desirous of," &c.; the adjectives "experienced," "ignorant," "remembering," "desirous," &c.

2. All words which indicate fulness, to be full, defect, emptiness, are followed by a genitive; because the word which expresses of what any thing is full, or empty, indicates the respect in which the signification of the governing word is taken. Under this head fall the adjectives "full," "rich," "abounding in," "empty," "deprived of," "destitute of;" the verbs "to fill," "to want," "to bereave," "to deliver," "to desist from," "to cease from;" adverbs denoting abundance, want, sufficiency, deprivation, &c.

3. The same original signification of the genitive appears to be the basis of the construction of the *comparative* with the genitive: thus μειζων πατρος signified, "greater *with respect to* his father." From this construction, all words which involved a comparison, took the object of this comparison in the genitive: such are verbs which signify "to surpass," or the contrary, "to be surpassed," "to be inferior to another;" as περιγινομαι, ηττασμαι, &c.; those also

which signify "to rule," or the opposite, together with many verbs which are derived from substantives, and are equivalent to the primitive with the substantive verb; as κυριευσειν, (κυριος ειναι); κοιρανειν, (κοιρανός ειναι); αρχειν, (αρχων ειναι):—such again are adjectives and substantives in which the same idea of governing is implied; as εγκρατης ηδονης, "master over pleasure;" ηττων ηδονης, "a slave to pleasure;" ηττα του ποματος, "defeat by means of drinking," i. e. "intemperance in drinking;" εγκρατεια πονου, "mastery over labour."

To this same head must be referred all words which imply a comparison with respect to *value*, or require a definition of value; as αξιος, which properly signifies "equivalent," "equal in value;" so that αξιον τουτου, which we commonly render "worthy of this," strictly rendered would be, "equal in value *with respect to this*." Hence too the adjective αναξιος, and the adverbial forms αξιως and αναξιως take the genitive; and hence moreover this case is joined with all words in which a determination of value is contained; as, for example, verbs signifying "to buy," "to sell," "to exchange," &c. On this is founded the general rule—"The price of a thing is put in the genitive."

And lastly, to this head belong all words which express a *difference*, and in which, of course, a comparison is implied, as διαφορος, ετερος, αλλος, αλλοιος, αλλοτριος: as διαφορον τουτου, "different *with respect to this*," i. e. "different from this;" ετερον τουτου, "other *with respect to this*," i. e. "other than this."

4. From the meaning of the genitive "*with respect to*," we deduce also the general meaning of the *cause* of any thing's being done, in which case the genitive is to be rendered by "on account of." Thus with verbs: Δαναων κεχολωμενοι, "enraged *on account of* the Greeks," i. e. "with the Greeks;" πενθικως εχουσα του αδελφου τεθνηκοτος, "melancholy *on account of* the death of her brother;" φθονειν τινι σοφιας, "to envy any one *on account of* wisdom;" ονειδισαι τω θεω τουτων, "to upbraid the god *on account of* these things." Hence the genitive is found with verbs signifying "to accuse," "to criminate," with verbs of praying, with verbs of beginning, the genitive being that of the person or thing, *on account of* which the accusation is made, the prayer offered up, or the affair begun. So too the genitive stands alone in exclamations with and without an interjection, or a word

that expresses admiration, indignation, compassion, &c.; as Ἀπολλων, του χασμηματος, "Apollo! what a swallow!" Ω Ζευ βασιλευ, της λεπτотητος των φρενων, "O king Jupiter! the acuteness of his mind!" Της τυχης, "the misfortune!" In all the instances above enumerated under this head, however, and in others of a similar nature, the *grammarians* supply *ενεκα*, or some equivalent term.

II.

The second principal relation which is expressed by the genitive, is that of the proportion of a whole to its parts, in other words, the genitive is put *partitively*. This use is common to the Greek, the Latin, and other languages, except that in Greek it has a much more extensive range. Thus in the latter language the genitive is put with *verbs of all kinds*, even with those which govern the *accusative*, when the action does not refer to the whole object, but only to a *part*. This is expressed in English by the omission of the article in the singular, or by the word "some;" as πασσε δ' ἅλος, "he sprinkled salt over it;" σπησαι κρεων, "to roast *some of* the flesh;" εγω οίδα των εμων ηλικιωτων, "I know *some of* those of the same age with myself;" αναδειν των ταινιων τον Σωκρατη, "to bind Socrates with *some of* the fillets;" της γης ετεμον, "they laid waste a *part of* the land." On the like principle the genitive is put with many other verbs which signify participation, or in which at least this idea is implied: such are the verbs μετεχειν, κοινωνειν, συλλαμβανειν, μετεστι, προσηκειν, μεταδιδουαι, απολαυειν, &c.

Upon this principle of the reference to a part, is founded the construction by which, with the verbs "to take," "to seize," "to touch," "to carry," &c. the *part* by which any thing is taken is put in the *genitive*, while the *whole* is put in the *accusative*; as ελαβοντο της ζωνης τον Οροντην, "they took Orontes by the girdle." The same construction is retained also with the verbs which signify the opposite of to take, or to seize, viz. "to let go," "to loose," "not to obtain any thing," "to miss," &c.; as αφισται του δορατος, "he lets go the spear;" while αφειναι το δορυ, in the *accusative*, would signify, "he hurls the spear;" in the first, reference being made to a *part*—in the latter, to the *whole*.

Upon this principle also arises the construction of the *superlative* with the genitive, that substantive being put in this *case* which marks the class from which the superlative takes the *chiefest* as a *part*.

III.

The genitive is used also to mark the person or thing to which any thing *belongs*, whether it be a property or quality, habit, duty, &c. ; and those also from which any thing *arises*. Probably here also an obscure idea of the relation of this quality, duty, &c. to that which possesses it, as of a part to the whole, is the basis of the construction. Hence the common rules, that “verbs denoting *possession, property, duty, &c.* govern the genitive,” and that the “*material* of which any thing is made is put in the genitive.”

IV.

The genitive is also put with verbs compounded with prepositions which govern the genitive, that is to say, when these prepositions may be separated from the verb, and placed immediately before the case, without altering the signification of the verb ; as ἀντιπαρεχειν τι τινος, for παρεχειν τι αντι τινος ; αποπηδαν ἄρματος, for πεδαν ἀφ’ ἄρματος ; ἐξέρχεσθαι οικίας, for ἐρχεσθαι ἐξ οικίας : not, however, αντιλεγειν τινος, “to contradict any one,” for τινι, because λεγειν αντι τινος would give an entirely different sense, “to speak in the place of any one.”

V.

The genitive serves also to determine *place* and *time*, in answer to the questions, “where?” “when?” &c. Hence the adverbs οὐ, πού, ὅπου, *where?* which are in fact old *genitives*.

2. DATIVE.

THE Dative in Greek expresses two senses, one that of the dative in other languages, answering to the question, “to whom?” and one that of the Latin ablative.

1. The dative expresses the distant object of a transitive or intransitive action, with reference to which this action takes place. It answers thus in most cases, as in Latin and English, to the question “to whom?” as διδοναι τι τινι, “to give any thing to any one ;” πειθεσθαι τινι, “to obey any one.” Thus also with adjectives : φίλος τινι, ἐχθρός τινι, εὐνους τινι, &c. A larger proportion of verbs, however, are joined with the dative in Greek than in Latin.

II.

The Greek dative also supplies the place of the Latin ablative, and in this case expresses the relation of the connection or companionship to the questions "wherewith?" of an instrument or mean to the question "whereby?" of an impulse or excitement, "from what?" of an external cause, "by what means?" "on what account?" "for what?" &c.

III.

The dative expresses the relation of the *measure, degree*, &c. with the comparative. Hence the datives πολλῷ, ὀλίγῳ, βεῖαχαι, with the comparative.

IV.

It is put in definitions of time and place, in answer to the question "when? and where?"

3. ACCUSATIVE.

THE accusative, as in other languages, marks the person or thing which is affected by the action of the accompanying verb, i. e. which suffers a change of any kind. The verbs which govern an accusative are hence called verbs *active* or *transitive*, i. e. which show an action passing on to an object, and affecting and determining it in any actual manner. There are, however, other verbs not properly transitive, which yet govern an accusative in Greek; this is particularly the case in those verbs which do not mark the *passive* object of the action, but the object to which an action has only generally an immediate reference; as προσκυνεῖν, δορυφορεῖν, σέβειν, προσεύχεσθαι, φθάνειν, επιτροπεύειν, επιλειπεῖν, &c. In these and others of a similar nature, the construction with the dative would appear to be the most natural one.

II.

Many verbs which signify an emotion, a feeling, with regard to an object, as, "to be ashamed," "afraid," "to compassionate any one," are accompanied by an accusative, which expresses the object, and at the same time the effective cause of this emotion; as, αἰσχυνομαι τον Θεον, "I revere the Deity;" αἰδισθαι τους ἀρχοντας, "to respect rulers;" ἐποι-
ε

τειρω νιν, "I compassionate him;" ὑμας ελεω, "I pity you." The same takes place with some neuter verbs which express an emotion, although, even without indicating the object, they convey a perfect idea; such are αλγειν, γηθειν, επιχαρειν, &c.

Many verbs have the accusative not only of the nearer and more immediate object of the action, but also of the more remote object of it, i. e. the person or thing to which the action with its immediate object passes, which in English is generally expressed by a dative; as ευ or κακως ποιειν τινα, "to do good or harm to any one;" ευ or κακως λεγειν τινα, "to speak well or ill of any one." Hence these verbs often take two accusatives at the same time: such are ποιειν, πραττειν, δραν, ερδειν, "to do;" λεγειν, ειπειν, αγορευειν, "to speak of or against;" ερωταν, "to ask;" απαιτειν, "to ask;" "to require," "to desire;" αφαιρεσθαι, αποστερειν, &c. "to take away," "to deprive of a thing;" διδασκειν, "to teach;" εκδυσαι, ενδυσαι, "to put off" or "on," &c.

Other uses of the accusative have been enumerated under the rules of syntax.

APPENDIX II

NOTES ON THE RULES OF SYNTAX

Given in the Commencement of the Volume.

THE object of the following Notes is merely to remove such little difficulties as might otherwise impede the progress of the learner. The doctrine of Ellipses, which was resorted to in almost every instance by Dr. Neilson, in the edition of his Exercises from which the first American impression was made, is here only retained in part. It appeared far more advisable to refer the student as often as possible to the principles of grammatical solution, which are laid down in Appendix I.

RULE 1.

Κακῶν (πραγμάτων) τῶν περὶ (ούτων) μνησθῆναι ἐχέειν.—Τὰ (ἑρμηνεία) ἐξω.—Ὑπὸ τῷ φρονεῖν. It is from the infinitive, observes Harris, (*Hermes*, p. 164, n,) thus participating in the nature of a noun or substantive, that the best grammarians have called it sometimes *ὀνομα ἑρμηνευτικόν*, a verbal noun; sometimes *ὀνομα ἑρμηνεύσεως*, the verb's noun. The reason of this appellation, he adds, is in Greek more evident from its taking the prepositive article before it in all cases. The same construction is not unknown in English: thus Spenser—

For not to have been dipped in Lethe lake,
Could save the son of Thetis from to die."

Ἀπο τοῦ θανεῖν. In like manner we say, *He did it, to be rich*;

where we must supply by an ellipsis, the preposition *for*: *He did it. for to be rich*, the same as if we had said, *He did it for gain*: in Greek, ἐνεκα του πλουτειν, ἐνεκα του κερδους, in French, *pour s'enrichir*. Even in such sentences as the following, *I choose to philosophize, rather than to be rich*, το φιλοσοφειν βουλομαι μαλλον η το πλουτειν, the infinitives are in nature as much accusatives as if we were to say, *I choose philosophy rather than riches*, την φιλοσοφian βουλομαι, μαλλον η τον πλουτον. Thus too Priscian, speaking of infinitives, observes: "*Curere enim est cursus; et scribere, scriptura; et legere, lectio; itaque frequenter et nominibus adjunguntur, et aliis casualibus, more nominum;*" and soon after, "*cum enim dico, Bonum est legere, nihil aliud significo, nisi, Bona est lectio.*" *Lib.* 48, p. 1130.

Ὁ (ανθρωπος) ερχομενος. This may also be rendered more in accordance with the Greek idiom, by *the person coming*. In Latin, however, the relative and indicative are always required in such expressions; as, ὁ ερχομενος, *qui venit*: ὁ τυπτων, *qui verberat*.

Τ' ανθρωπειον γενος τη μεν (μεριδι) αγαδον, τη δε (μεριδι) φαυλον. The student must understand by the term *partly*, as employed in the language of the rule, that a reference is always made in this use of the article to a *division*. Thus, ὁ μεν, ὁ δε, *the one, the other, or the former, the latter*; and so of the plural, οἱ μεν, οἱ δε. This construction is based upon the original pronominal meaning of the article; thus, ὁ μεν απηλθεν, ὁ δε εμεινεν; *the one departed, the other remained*; literally, *that one indeed departed, but this one remained*; as in the Latin *ille—hic*.

3.

Ορθον (χρημα) η αληθεια αι.—Ἡ πατρις φιλτατον (χρημα) βροτοις. This construction is often imitated by the Latin writers; as, *Triste lupus stabulis*, supply *negotium*—*Varium et mutabile semper femina*—*Triste maturis frugibus imbres*—*Dulce satis humor*, &c.

4.

Ὁ σοφος (ανηρ).—Ἡ ορθη (υδος).—Τα εμα (χρηματα).

5.

Αθηνη Διος τεκος (θυγατερ) ατρυτωνη.—Ω ψυχη (σου) ὅς μηδ' ἡσθης. Such is the grammatical mode of supplying these

ellipses. I am inclined to think, however, that in all such cases it is simpler to say, that the gender of the *person*, and not of the preceding noun, is considered.

6.

For οιομενων αυτοι ειναι σωζωτατοι, the nominative before the infinitive, there being no change of person.

8.

This idiom is more observed by the Attics, than by the older writers in the Ionic and Doric dialects. The latter often join the neuter plural with a plural verb; as, ουτε τι νωϊν ορχια εσονται, *Il. χ*, 266—αμηχανα εργα γεγοντο, *Il. λ*. 310. The scholiasts on these passages observe that they are constructed αρχαιως. The Attics also sometimes join the verb in the plural with the neuter plural, especially in two cases; 1. When the neuter plural signifies living persons; 2. When the *abstract* is put for the *concrete*, and animate creatures, not things, are referred to. Perhaps the construction of neuters plural with singular verbs may be accounted for on the principle of the association of ideas; neuter and inanimate objects being considered generally, but animate agents individually.

12.

The construction of the nominative with the infinitive depends upon the principle of attraction, that is, upon the association of ideas.

15.

For προς τουτοις α λεγει Ξενοφων—and ουτος εστιν ανθρωπος ον λεγεις. With regard, however, to the antecedent's being attracted into the same case with the relative, it may be considered as nothing more than the full expression of what is commonly uttered elliptically; for the relative is in fact a species of adjective, having its substantive always understood, if not expressed; as ουτος εστιν ανθρωπος, ον ανθρωπον λεγεις. So also in the passage ουτος εστιν ον απεχεραλισα Ιωαννην, the full expression is, ουτος εστιν Ιωαννης, ον Ιωαννην απεχεραλισα.

18.

See the observations of Ernesti, Gesner, and Gilbert Wakefield, on the dual used as a plural, refuted by Dalzel in the notes of the second volume of the *Coll. Majora*, pp. 36, 37.

19.

Ἔστιν αἰρετά (χρημάτα).—Τὰ δίκαια (πραγμάτα). When two or more substantives are united by *η*, *or*, which reciprocally exclude each other, the verb which is common to them is sometimes in the plural; as, *πῶς ἂν Πλάτων ἢ Δημοσθένης ὤψωσαν, ἢ ἐν ἱστορίᾳ Θουκυδίδης. Longin. 14.* So in Cicero, *Or. 2. 4. 16. ne Sulpicius—aut Cotta plus quam ego apud te valere vileantur.*

20.

So in Latin; *tanta circa fuga atque trepidatio fuit: Liv. 21. 7.—pigritia et desperatio in omnium vultu emineret. Id. 21. 35.*

22.

Τὸ πᾶσιν ἀρεῖσαι δυσἀρεστάτων (ἐργον) ἐστὶ.

24.

Similar to these are expressions both in our own and other languages; as, *sea-water, wine-glass, steam-boat.* The only difference between the English and the Greek languages in this respect is, that the former requires the qualifying noun immediately to precede that which it limits, and be joined to it by a hyphen, while the latter admits of their being unconnected, and even separated by other words. The principle on which this construction depends, however, is the same in all languages; and proceeds from the great law of the human mind, the association of ideas. The juxtaposition of two terms suggests that one of them is a quality of the other; and hence the former losing its own independent meaning, assumes the dependent character of an adjective.

26.

The grammarians commonly make a noun to be understood in this construction, which governs the genitive: thus the examples under the rule, when the ellipsis is thus supplied, become, *Τὸ λοιπὸν (μέρος) τῆς ἡμέρας.—Τὸ κρατίστον (μέρος) φιλοσοφίας.* A much more rational solution, however, is given in Appendix I., in the remarks on the genitive.

27.

Hence *Πατερ ἡμῶν* in our Lord's Prayer, not *Πατερ ἡμετερε.* This last would be emphatic, and convey a meaning which is not intended: it would signify, *our Father*, as if God were a Father of only a *part* of his creatures. *Πατερ ἡμῶν, ὅτι*

the contrary, expresses the true idea, Father of us, or, *our* Father, i. e. Father of us all.

28.

Διαρπαζουσι τα εμα (χρηματα) του κακοδαιμονος, for διαρπαζουσι τα χρηματα εμου του κακοδαιμονος.

29.

The grammarians supply the ellipses as follows:—Εργα (αντι) πλειστου αξια.—Γυμνασια μεστα (εξ) ανδρων.—(Περι) αν προθυμος ησθ' αιει. See however Appendix I., Remarks on the Genitive.

30.

Αναιτιος (επ') αφορσυνης.—Ποριστικος (περι) επιτηδειων. So the grammarians supply the ellipses. See however Appendix I.

31.

Οι παλαιοι (εκ) των ποιητων.—Μονος (εκ) βροτων.—Οι νεωτεροι (εξ) ανθρωπων; and so of the rest. It is somewhat surprising that they who framed these ellipses, did not think of others far simpler: thus, Οι παλαιοι (ποιηται) των ποιητων.—Μονος (βροτος) βροτων.—Οι νεωτεροι (ανθρωποι) ανθρωπων—&c. 'That is, "The old poets among the poets."—"The only mortal among mortals"—&c. The true principle, however, is laid down in Appendix I.

32.

The preposition *αντι*, or *προς*, is said to be understood, and to govern this genitive. See however Appendix I.

35, 36.

See Appendix I., Remarks on the Dative. The grammarians pretend, that with the dative of the measure of excess, *επι*, or some preposition of equal force, is understood.

37.

Ο πιπρασχομενος ετερου (χρημα) γινεται. See however Appendix I.

38, 39, 40, 41.

The principle on which each of these rules is based, has already been explained in Appendix I. The remarks there made, apply with peculiar force to verbs which indicate an operation of the external senses. Since the subject of them is not represented as affected by them, a genitive in conse-

quence follows. The use of the *accusative* after verbs of seeing, has been supposed to arise from this circumstance, that the Greeks considered the eye as deriving its images from its own operations on the presented objects, and not from the impressions of these objects upon itself. The objective noun therefore, as being thus an effect, is put in the accusative

42, 43, 44.

See Appendix I., Remarks upon the Dative.

47.

In this construction, if the verb be an active transitive one, the government of the accusative is evident enough. If, however, it be an active intransitive or a neuter verb, we must resort to an ellipsis of *κατα*, or some equivalent preposition: such is the opinion of Perizonius, in his Notes on the Minerva of Sanctius, vol. ii. p. 21, ed. Bayer. Perizonius understands a preposition also in the corresponding Latin idiom, *vivere vitam, currere cursum, &c.*

48, 49, 50, 51.

See Appendix I., Remarks on the Genitive and Dative. With regard to the double accusative which follows some verbs, Sanctius, Perizonius, and other grammarians, make one of them to be always governed by a preposition understood; maintaining that no verb can govern more than one accusative. According to this opinion, the following ellipses occur in the examples under the rule:—*Χρησιν αειν τους θεους* (*κατα* or *επι*) *τα αγαθα*.—*Απαντα (εις) δε διδασκομαι*.—*Αποστέλει με (κατα) τα χηνηματα*. This ellipsis will indeed answer extremely well, and in fact may be considered as necessary, in verbs of answering, using, dividing, and many others. It will not however suit all passages, but makes the expression in some cases stiff and awkward, especially in many of those, where, besides the proper object, another accusative, commonly that of a pronoun, is added, which indicates the whole, of which the proper object is a part. It is much more probable that in these a species of apposition takes place, by means of which the whole is more accurately defined by the addition of a part.

53.

Το μεγεθος (παρα) εχεινω πεπραγμενων.

54.

Many of the verbs which are called *impersonals*, that is, verbs belonging to no subject or person, are in strictness personal verbs, that is, have a real subject to which they belong. The peculiarity connected with them is, that the action to which they refer, whether expressed by an infinitive or other dependent clause, is their true object: thus, ἐξέσται μοι ἀπιέναι, i. e. το ἀπιέναι ἐξέσται μοι, "the going away is lawful to me." So in the example under the rule; μεγίστον αὐτῷ ἐδόξεν εἶναι, i. e. το εἶναι μεγίστον ἐδόξεν αὐτῷ, "its being greatest appeared to him." Of this kind are δει, χρεη, ἀποχρεη, πρεπει, ἐνδεχεται, &c.

57.

The infinitive is in fact a verbal noun, (see Remarks on Rule 1,) hence, when governed by verbs, participles, or adjectives, it is precisely the same construction as if a noun supplied its place, and were governed by them.

58.

Zeune, in his Notes on Viger, makes an ellipsis of some verb in these and similar constructions. When the particles which are joined with the infinitive in such cases, have the meaning of *after, when, before, until, &c.*, he supposes συμβαινει, or συνεξη, or συμβη, or συμεξη, (according as the context requires a present or a past tense, the optative or the subjunctive mood,) to be understood. When, however, the particle has the meaning of *as, or so*, he understands ἐξέσται, δει, εικος εσται, or some equivalent term. Thus, ὡς ἐπος εἶπεν, is for ὡς ἐξέσται ἐπος εἶπεν, (*as he was to speak*) so to speak: πρὶν δὴλον εἶναι, for πρὶν (συμβαινει) δὴλον εἶναι, (*before (it happens that) it is evident*). So also, ὡς ἶδεν, for ὡς (συνεξη) ἶδεν αὐτον: πρὶν ἀλεκτηρ, for πρὶν ἀλεκτηρ, (*before the cock crew*), for πρὶν (συνεξη) ἀλεκτηρ, (*before the cock crew*).

59.

Matthiae (Gram. vol. ii. p. 824) thinks that this use of the infinitive is only a remnant of the ancient simplicity of the language, in which the action required was expressed by the verb absolute, or the mood of the verb which indicates the action without any reference to the speaker. It seems much simpler, however, to regard it as an ellipsis of a verb; as, Αὐτος (ὁρᾷ) ἐν πρώτῳ (ὁρᾷ) (thou see to) fight among the first.

A similar usage, and it is presumed a similar ellipsis, occurs in the subjunctive; as Μη ποιῇς τουτο, *Do not do this*, for (Ὅρα) μη ποιῇς τουτο, (*See that thou*) *do not do this*; like the Latin *ne facias*, with *vide* or *cave* understood. The use of the infinitive as above mentioned, was very common in Ionic; see especially the Aphorisms of Hippocrates. An infinitive and imperative sometimes are coupled together in the same sentence, as in the beautiful prayer cited by Plato, Alcib. 2. Ζεῦ βασιλευ, τα μὲν ἐσθλα καὶ εὐχομένοις καὶ ἀνευκτοῖς Ἀμμι δίδου· τα δὲ λυγρὰ καὶ εὐχομένων ἀπαλεξέειν.

60.

Thus, μέλλω γράφειν, *scripturus sum*; ἐμέλλον γράφειν, *scripturus eram*; μέλλησω γράφειν, *scripturus ero*; ἐμέλλησα γράφειν, *scripturus fui*. In English this is expressed by *about to do any thing, intending to do, &c.* The student will observe that the Greeks joined μέλλω with all the tenses of the infinitive except the *perfect*, never with this. Μέλλω, together with τυγχάνω and others mentioned in Rule 62, are of singular use and beauty in the Greek language. By associating μέλλω with the infinitive, and τυγχάνω, εἰμι, &c. with the participles of other verbs, the time and circumstances of an action are most accurately defined. They may with propriety be called auxiliaries, and they bear a remarkable analogy to verbs of that kind in the English language. Instances of their peculiar use are here added; thus:—Inceptive present, μέλλω γράφειν, *scripturus sum, I am going to write*. Middle or extended present, τυγχάνω γράφων, *scribo, I am writing*. Inceptive past, ἐμέλλον γράφειν, *scripturus eram, I was beginning to write*. Middle or extended past, ἐγγραφον or ἐτυγχανόν γράφων, *scribebam, I was writing*. Inceptive future, μέλλησω γράφειν, *scripturus ero, I shall be about to write*. Middle or extended future, ἐσομαι γράφων, *scribam, I shall be writing*. Compleitive future, ἐσομαι γεγρῶφως, *scripsero, I shall have done writing*.

62.

Τυχάνω answers to the Latin *forte*, φθάνω to *præ*, λανθάνω to *clam*. See also Remarks preceding.

63.

This construction constitutes a peculiar feature of the Greek syntax, and as it is of frequent occurrence, is well worthy of the student's notice. If a verb is governed by an-

other verb or an adjective, a double relation is established, according to which the use of the infinitive or certain particles is determined. Either the verb or adjective conveys in itself a perfect and independent idea; or it has no perfect idea, but expresses an action which first becomes perfect by the addition of its reference. Thus the verbs *I pray*, *I persuade*, *I will*, &c. always require an addition which expresses for *what* I pray, *to what* I persuade any one, *what* I will. Now when such an imperfect verb or adjective refers to a verb, this reference expresses either the consequence in view, the end, or merely the object of the first verb or adjective. Thus in the propositions, *I will write*, *I command you to write*, *I admonish you to go*, &c. the English infinitive is the consequence in view of the first verb, and is in most cases expressed in Latin by *ut*. On the contrary, in the propositions, *I saw him fall*, *I heard him say*—*scio me esse mortalem*, *intelligo me errasse*, the infinitive is merely the object, not the end, of the verbs to see, to hear, &c.—Thus much having been premised, we deduce the following rules:—

1. When an imperfect verb or adjective is followed by a verb which expresses the object or the consequence of it, the latter in Greek is put in the infinitive; as *δεομαι σου ελθειν*, *I entreat thee to come*; *παραινω σοι γραφειν*, *I exhort thee to write*. To this rule, however, there is a regular exception in *επιμελεισθαι*, which is followed by *δπως* and the finite verb.

2. When an imperfect verb is accompanied by another which marks merely the object of the former, the latter is put in the participle—sometimes where in Latin the participle is used, as *video te scribentem*, *audio te docentem*, *δρω σε γραφοντα*, *ακουω σε διδασκοντα*—sometimes after verbs which indicate a perception by means of the external senses, or the understanding, where in Latin the accusative with the infinitive is used, as *scio me esse mortalem*, *sentio te iratum esse*, *οιδα δυνατος ων*, *αισθανομαι σε χαλεπαινοντα*.

3. The verbs *to say*, *to announce*, *to mean*, *to think*, *to hope*, constitute a regular exception to this rule, and take the infinitive. The first two also take *οτι* with the finite verb; *δηλουν* however takes the participle.

4. If the former verb is of itself perfect, or be preceded by a proposition entirely perfect, then the object of it is expressed by means of the conjunctions *ινα*, *ορα*, *δπως*; as *παραινω σοι μαθειν γραμματα ινα σοφωτερος γνη*; but the consequence not immediately in view is expressed by *ωστε* with the

infinitive; this takes place especially after τοσούτος, τοιούτος, ούτως.

65.

Εἰς το στρατιώτας συναγαγεῖν, *ad congregandum vel congregandos milites*. Εὐεργετῶν, *benefaciendo*. (Εἰς το) πονεῖν αἰσχρὸν, *turpe factu*.

66.

Γράψτεον μοι ἐπιστολὴν, *scribendum est mihi epistolam*. Ἐπιμελήτεον σοι τούτου, *hoc tibi curandum est*. So also ταῦτα σοι ποιητέα, *hæc tibi facienda sunt*.

67.

The preposition is often omitted, as Σουνιον ἶρον ἀφικομεθ' *we came to the sacred Sunium*; Αἰθερὶ ναίων, *dwelling in the upper regions of the air*.

69.

The adverbs in σι were originally datives plural from the Ionic dialect. After however that this σι was once considered merely as an adverbial termination, and no longer as a termination of the dative plural, it was annexed also to other names preceded by α; as Ολυμπιασι, Πλαταιασι, &c.

70.

Ἐφεςος ἀπεχεῖ (καθ') ὁδὸν τριῶν ἡμερῶν.

71.

The grammarians commonly understand δια to govern the genitive in this rule: see however Appendix I., Remarks on the Genitive. The other ellipses are, (ἐν) ἡμέρᾳ μιᾷ; ὀργῇ φιλονυκτῶν (κατ') ὀλίγον ἰσχύει χρόνον.

72, 73.

See Appendix I., Remarks on the Genitive.

74.

Τα (χρηματά) Πλατωνος. Ολυμπίας (ἡ μητῆρ) Ἀλεξανδρου.

76.

The rule is given according to the usual mode of enunciating it, and the passages cited as examples stand thus when the ellipses are supplied:—Ἐπαίνω σε (ἐνεκα) τῆς φίλο-

μουσικας.—Δείλαις (ένεχα) του νου.—(Είς) τουτων γινου μοι.—Ησαν (τινες) των σταυρων. The most rational explanation however has been given in Appendix I., Remarks on the Genitive

77.

Vid. Appendix I., Remarks on the Genitive.

81.

The grammarians understand by the term *absolute*, merely that there is no governing word *expressed*. They make the preposition *επι* to be understood with the genitive, *συν* or *επι* with the dative, and *κατα* or *μετα* with the accusative. Thus, (*εφ'*) *εμου παροντος*, upon my appearing; (*συν*) *παριοντι ενιαυτω*, together with the departed year; (*μετα*) *δεον ετερα*, after other things were suitable. The genitive absolute seems to have been in its original force an expression of *time*, and hence the use of the genitive case. When this duration of time is ascertained by an historical person, the preposition *επι* is often used with these genitives, as, *επι Κυρου βασιλευοντος*, in the reign of Cyrus. This circumstance no doubt led the grammarians to imagine, that wherever *επι* was not expressed with the genitive absolute, it was to be understood.

As regards the genitive absolute, the Greek language differs from the Latin: for where the Latin, in the use of the ablative absolute, is obliged, on account of the want of a participle in the perfect active, to turn the sentence, and to use the perfect participle passive; the Greek, on the other hand, whose principal tenses all have their own participles, can retain the active construction, and then their participle is referred to the subject of the principal proposition; as, *riso lupo diffugerunt oves*, is in Greek, *ιδουσαι τον λυκον, αι οίεσ απεφυγον*, not *αφθεντος του λυκου*. Thus too *ταυτα ακουσας*, his auditis, and in all similar cases. The nearest approach which the Latin language can make to this construction, omitting the ablative absolute, is the use of a past participle of a deponent verb, when they have one to employ, or else of *quum* or *cum* with the pluperfect subjunctive; as *conspicati lupum; quum hæc audisset*. In Greek, this construction of the participle which we have just been mentioning, is universally admissible when the accompanying action, which is expressed by the participle, belongs definitively to the subject of the principal proposition; whereas the passive construction obtains where the action expressed by the participle does not refer, or does not refer entirely, to the subject of the principal proposition: thus,

των πολέμιων ὀφθέντων, ἐφυγον οἱ πολῖται, *when they (not the citizens merely) saw the enemy, the citizens fled.*

In the case of the nominative absolute, the grammarians in general consider the construction as an elliptical one; the finite verb, with some conjunction preceding, being understood; as, (Ὅταν) αἱ ἡμέραι ἐρχόμεναι (ἦσαν), *when the days were come.*—(Ἐπιδῶ) οἱ στρατιῶται κατὰ το μεσον πεδιον (εὐτυχᾶν) οντες, *when the soldiers were in the middle of the plain, &c.* It is certainly far simpler, however, to view these constructions as ανακολουθίαι, where the writer considers the thing which he is about to speak of, abstractedly or as a subject, but takes occasion, by means of a parenthesis, or in some other way, to change the construction. These ανακολουθίαι occur in the best writers in every language, and when used sparingly and with caution, give a pleasing variety and animation to plain narrative, or didactic style. Our absolute case in English is always a nominative; and in Latin the nominative absolute often occurs. Thus in Cicero, *de Fin.* 2. 33. "*Hæc leviora, ποῖμα, orationem cum aut scribis aut legis—signum, tabula, locus amoenus, ludi, vcnatio, villa Luculli (nam si tuam dicerem, latebram haberes; ad corpus diceres pertinere) sed ea, quæ dixi, ad corpusne refers?*"

83, 84.

See Appendix I., Remarks on the Genitive.

85.

The writers on ellipsis supply the verb ὀμνυμι with the particles of swearing; as, *μα (ὀμνυμι) Δία; νη (ὀμνυμι) Δία.* I cannot resist the temptation of making the student acquainted with another mode of resolving these constructions, which I have no doubt he will find exceedingly ingenious and plausible, though it must be confessed that the foundation on which it rests is none of the most stable. Hoogeveen first suggested, in his work on the Greek Particles, (c. 25, p. 630,) that *μα* might be formed from *ἄμα*, as *ῥα* from *αῖρα*; and that the root of *ἄμα* might be the verb *αμαω*, whence comes *μαω*, *I desire with eagerness, I inquire, investigate.* Everard Scheide, the editor of Van Lennep's "*Etymologicon Linguae Græcæ*," seizes upon this hint, and supposes *μα* to be the imperative, second person, contracted from *μαε*; and hence the accusative *Δία*, for example, is governed by this imperative; and the expression, *μα Δία*, is equivalent to, "*ask Jupiter,*" i. e. "*ask Jupiter if I do not speak the truth:*" so *ναί μα τον Απολλωνα*,

"yes! ask Apollo if I do not speak the truth." The same writer makes *vai* or *vh* to be an old dative form from *vh*, *firmatio*, *stabilitio*; so that, according to him, *vai* $\mu\alpha$ $\Delta\iota\alpha$, or *vh* $\mu\alpha$ $\Delta\iota\alpha$, or simply *vai* or *vh* $\Delta\iota\alpha$, ($\mu\alpha$ being supposed to be understood,) will properly signify, "in confirmation," or, "as a strengthening of what I have said, ask Jupiter if I do not utter the truth." *Vid.* Valekenacr de Analogia, L. Gr. ed. Scheide, p. 250.

It is a matter of more importance for the student to know that the particle $\mu\alpha$ neither *affirms* nor *denies*, but only *strengthens* or adds intensity to what is affirmed or denied. Whether the oath taken be one in affirmation or denial of any thing, is to be ascertained from the context. In general, however, *vai* is added when an *affirmation* is intended to be conveyed, and *cu*, or some other negative, or else adversative particle, when a *negation* is implied. *Vid.* Hoogveen Doctrina Particularum L. Gr. ed. Schütz, p. 292.

86.

In Greek, after an entire proposition is negated, it is always customary to negative again all other definitions of a general nature which are to be attached; such as *any one*, *at any time*, *any where*, &c. Hence in this language two negatives do not, as in Latin and English, destroy, but, on the contrary, strengthen each other. We sometimes find on the part of the Latin writers, more especially the early ones, an imitation of the Greek idiom in this respect: thus—Ennius, (ap. Fest.) *Lapideo corde sunt multi, quos non miseret neminis*.—Plautus, *Mil.* 5. 1. 18. *Jura te non nocituram homini hac de re nemini*.—Id. *Bacch.* 4. 9. 114. *Neque ego haud committam ut fecisse dicas*.—Id. *Epid.* 4, 1, 6. *Neque ea nunc ubi sit nescio*.—Ibid. 5, 1, 57. *Neque ille haud objiciet mihi*. And among later writers—Propertius, 2, 15, ult. *Absenti nemo ne nocuisse velit*.—Ovid. *Pont.* 1, 1, 66. *Ne non peccarim, mors quoque non faciet*.

87.

91.

Those prepositions which govern two cases, answer for the most part to the question *whither* with the accusative, and to the question *where* with the dative. The genitive admits of various significations, though more or less connected with the idea, *out of*, *from*. The limits of the present work forbid enlarging upon the meanings of the prepositions respectively; this falls more within the scope of grammatical treatises; to these the student is referred.

92.

This rule is retained *verbatim* from the former edition of this work. It may be as well to quote the words of Dr. Neilson ;—" Πάρα and πρὸς are joined, in this rule, for the sake of conciseness, as they may commonly be translated by the same words : yet there is a marked distinction in the ideas respectively expressed by them : *παρά* in general implying *duration* or *possession*, and *πρὸς* *contingency*." To this may be added, as a caution to the student, that the term *beside*, in the language of the rule, does not mean *besides*, or *in addition to*, (which is included in the meaning *with* for the dative,) but *by*, or *along side of* ; and that this signification is confined *exclusively* to *παρά*.

99.

The student must not confound *καὶ* with the accent, which is compounded of *καὶ* *αὐ*, with *καὶ*, for *καὶ* *εὐ*, which has no accentual mark.

FINIS.

"yes! ask Apollo if I do not speak the truth." The same writer makes *vai* or *vh* to be an old dative form from *vh*, *firmatio*, *stabilitio*; so that, according to him, *vai* $\mu\alpha$ $\Delta\iota\alpha$, or *vh* $\mu\alpha$ $\Delta\iota\alpha$, or simply *vai* or *vh* $\Delta\iota\alpha$, ($\mu\alpha$ being supposed to be understood,) will properly signify, "in confirmation," or, "as a strengthening of what I have said, ask Jupiter if I do not utter the truth." Vid. Valckenaer de Analogia, L. Gr. ed. Scheide, p. 250.

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This rule is retained *verbatim* from the former edition of this work. It may be as well to quote the words of Dr. Neilson ;—"Παρά and πρὸς are joined, in this rule, for the sake of conciseness, as they may commonly be translated by the same words : yet there is a marked distinction in the ideas respectively expressed by them : παρά in general implying *duration* or *possession*, and πρὸς *contingency*." To this may be added, as a caution to the student, that the term *beside*, in the language of the rule, does not mean *besides*, or *in addition to*, (which is included in the meaning *with* for the dative,) but *by*, or *along side of* ; and that this signification is confined *exclusively* to παρά.

99.

The student must not confound ἄν with the accent, which is compounded of καὶ ἄν, with ἄν, for καὶ ἐν, which has no accentual mark.

FINIS.







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